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VOL. XXXVII. MILWAUKEE, WISCONSIN.—AUGUST 31, 1907. NO. 18

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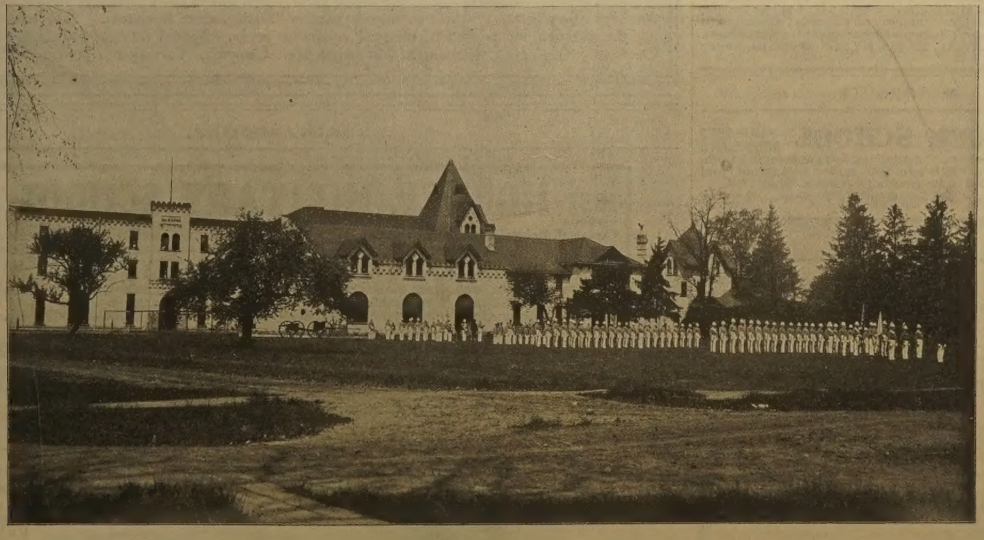

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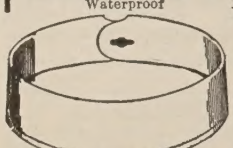

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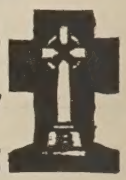

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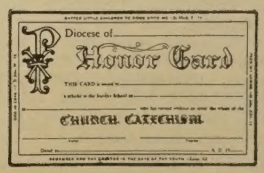

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But though such causes led to the decline in the use of the Religious Press, they also led to a sifting of the latter. The papers that depended chiefly upon advertisements for their life were forced out of existence; those whose circulations were large enough to make them independent have survived, and these present, to-day, *the best advertising mediums in America*, simply because the advertising printed in their columns is not lost in the enormous volume of other advertising. Of course this does not apply to papers supported wholly or in part by subsidies, but rather to those that require large subscription lists for their own support. You can easily tell which these are.

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Take, for instance, all branches of the building trade. The readers of THE LIVING CHURCH not only build their average quota of houses and are influential in the erection of public buildings, but they are constantly erecting new churches, rectories, parish houses, homes of various sorts, schools, etc.—hundreds each year. Ecclesiastical building is going on constantly, and Bishops, clergy, and influential laymen are constantly called upon for information as to details. Now if—as is beyond any question—THE LIVING CHURCH is carefully read by these people, it follows that it is by far the best advertising medium for architects, builders, decorators, heating and ventilating systems, cement, roofing, paint, stone, hardware, plaster, steel construction, metal work, tiling, terra cotta, asbestos, art work, concrete blocks, deafening materials, electric supplies, gas and electric fixtures, plate and window glass, pipe covering, plumbing supplies and systems, shingle and floor stains, etc. Yet though Church furnishers advertise liberally in THE LIVING CHURCH and prosper by reason of it, these houses that have part in building Churches, and other buildings as well—who would have two or three opportunities for receiving business to one that could go to exclusively *Church* furnishers—are seldom found in our advertising columns. Why? Is it not clear that the best opportunities for obtaining business are unutilized by them?

So is it with many other forms of business. Who are buyers of automobiles? Who patronize the best pure food industries? Who are the book buyers and readers? Who travel on railroads and steamboats and stop at hotels? Who write with fountain pens, keep up insurance premiums, use delicate soaps, buy silverware, jewelry, and pianos? Is it not notorious—you know that it is—that they are the class of people who support THE LIVING CHURCH?

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The Living Church

VOL. XXXVII. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 31, 1907. NO. 18

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THE FINAL PURPOSE of all consolation and help is revelation. The reason why we are led into trouble and out again is not that we may value happiness the more from having lost it once and found it again, but that we may know something which we could not know except by that teaching.—*Bishop Phillips Brooks.*

"WE KNOW."

THE spiritual domain is not the only one wherein, veiled to man's physical vision, exist realities claiming his full recognition and affirmation. Things which though "eye hath not seen nor ear heard" may be yet as potent and real, as those which he "has seen with his eyes," which he has "looked upon," and his "hands have handled."

What though rayless night seem to engulf the universe, and thick darkness, deep as a soul's despair, enfold the midnight hour, is it not ours to say: "Beyond earth's curtained firmament, beyond the shadow and the gloom, *we know* gleams the luminous sphere where darkness is unknown, the realm of light eternal and unchanging, 'the land of light perpetual'"?

When under the fierce glow of the noonday glare, when the arid desert pants parched and breathless, man and beast drooping 'neath the pitiless sun, "and nought escapes from the heat thereof," singularly calming it is to *know* that far above, in the cool azure heights, the stars, beloved of the dewy night, look down on the languishing earth, in silence, telling of hope and trust, of evening's restful peace and shade. Invisible, lost in the flood of day, the eye uplifted still meets their gaze, and heeds anew their stedfast, sure repose. Watching great Ocean's restless roll, feeling within the heart's own charms the throb of its storm-tossed woe, infinitely soothing is the gleam of depths below, where despite the surging, heaving breast we *know* peace dwells, and the unruffled hush of perennial calm.

Countless indeed are the truths of nature which though unseen "we know." Why then wonder that in the spiritual world there be, likewise, great and priceless realities, known only, yet as truly, to the inward vision of faith?

What though death and desolation had overwhelmed the heart and home of the afflicted servant of God, leaving him bereft of earth's fairest hopes and blessings, could he not look beyond, and with confidence unshaken cry, "*I know* that my Redeemer liveth"?

What though the storms and ceaseless buffetings of trials manifold assail the bulwarks of faith, only the more triumphantly rings the aged Apostle's shout: "*I know* whom I have believed."

What though the very foundations of hope seem shattered and life's dearest plans blighted, every prospect storm-shadowed, yet to the reign of eternal calm above the darkness, penetrates the eye of faith, and with firm conviction declares: "*We know* that all things work together for good to them that love God."

Priceless, indeed, is the blessed assurance of knowledge in things physical, in things spiritual. To *believe* inspires the heart to lift its gaze, and make its cry to the God of all help and comfort. To *know* is to find the realm of eternal peace where God dwells, and there to leave the heart at rest for evermore.

L. L. R.

SURELY it is only at first sight that the idle, careless, unscrupulous use of the great gift of speech can seem to us a trifling fault. Think of the injustice, the pain, the anxiety, the anger, that spring up round reckless talk. Think of the confusion and uncertainty that come by inaccurate repetition of inaccurate reports; think of the loosening of mutual trust, the loss of real interest, the rarity of thorough sympathy, because one has to doubt the justice, the truthworthiness, of so much current talk; think of the lowering of the standard of truth. Or think, again, how idle words not only disclose the inner character, but react upon it; making dull the sense of truth, chilling the chivalry of allegiance to it; confusing distinctions, blurring outlines; wasting the strength that should find joy in the sincere and arduous and patient quest of the exact truth. Nor is it a little thing that our own idle words so often haunt and vex us; that we find it hard to leave off fretting at the folly of our own talk—wishing things unsaid, wondering what harm will come of them.—*Francis Paget.*

CAN WE HARMONIZE VIEWS AS TO WORK AMONG NEGROES?

I.

AS the diocesan conventions have come and gone, it has been to us a matter for regret that in those in which the problem of increasing our work among the colored people has been discussed, no semblance of agreement has been reached. The question obviously presses more keenly in the South, where the preponderance of the colored population brings with it social questions that do not arise where the races are less equally divided; and if the Southern people, white and negro, could only reach some measure of agreement among themselves, there would be little difficulty in securing the concurrence and coöperation of the rest of the country. Unhappily we are able to discern no such agreement. The whites in the southern dioceses differ among themselves, the blacks equally differ. This, indeed, is less serious than would be the case if the two races confronted each other with diverse views as to the duty of the Church; but it makes it very difficult to choose one plan that must inevitably be opposed by a considerable number of experts.

There are not wanting those among the negroes who cry out against any legislation that will treat negroes as apart from other men in Christ's Church. A negro paper in St. Paul treats the proposition to consecrate negro Bishops under the heading, "Jimcrowing the Church," and says:

"The net results of this process of Jimcrowing the Afro-American membership of the Protestant Episcopal Church will probably cause them to secede and set up for themselves, whereby they will gain the privilege of electing Bishops to suit themselves."

Similar, too, is a protest against such legislation, from the pen of Professor W. E. Burghardt Du Bois, of Atlanta University, in the course of one of his lectures delivered last spring at Philadelphia, on the William Levi Bull foundation. Dr. Booker Washington and Professor Du Bois were co-lecturers on that foundation, each delivering two lectures which have since been published in book form. It is true that Professor Du Bois presents always an extreme view upon racial questions, in significant contrast to the wise guidance offered by Professor Washington; but undoubtedly he represents no inconsiderable number of the negro race, and the first necessity resting upon us is to ascertain what are the views, what the conditions, that we must harmonize. Professor Du Bois says:

"Now a word especially about the Episcopal Church, whose position toward its negro communicants is peculiar. I appreciate this position and speak of it specifically because I am one of those communicants. For four generations my family has belonged to this Church and I belong to it, not by personal choice, not because I feel myself welcome within its portals, but simply because I refuse to be read outside of a Church which is mine by inheritance and the service of my fathers. When the Episcopal Church comes, as it does come to-day, to the Parting of the Ways, to the question as to whether its record in the future is going to be, on the Negro problem, as disgraceful as it has been in the past, I feel like appealing to all who are members of that Church to remember that after all it is a Church of Jesus Christ. Your creed and your duty enjoin upon you one, and only one, course of procedure.

"In the real Christian Church there is neither black nor white, rich nor poor, barbarian, Scythian, bond nor free, but all stand equal before the face of the Master. If you find you cannot treat your negro members as fellow Christians, then do not deceive yourselves into thinking that the differences that you make or are going to make in their treatment are made for their good or for the service of the world; do not entice them to ask for a separation which your unchristian conduct forces them to prefer; do not pretend that the distinctions which you make toward them are distinctions which are made for the larger good of men, but simply confess in humility and self-abasement that you are not able to live up to your Christian vows; that you cannot treat these men as brothers, and therefore you are going to set them aside and let them go their half-tended way.

"I should be sorry, I should be grieved more than I can say, to see that which happened in the Southern Methodist Church and that which is practically happening in the Presbyterian Church, and that which will come in other sects—namely, a segregation of negro Christians, come to be true among Episcopalians. It would be a sign of Christian disunity far more distressing than sectarianism. I should therefore deplore it; and yet I am also free to say that unless this Church is prepared to treat its negro members with exactly the same consideration that other members receive, with the same brotherhood and fellowship, the same encouragement to aspiration, the same privileges, similarly trained priests and similar preferment for them, then I should a great deal rather see them set aside than to see a continuation of present injustice. All I ask is that when you do this you do it with an open and honest statement of the real reasons and not with statements veiled by any hypocritical excuses."*

The sufficient answer to these negro critics is that the present proposition—to consecrate a negro Bishop especially for work among his own people—comes before the Church as the memorial of the Conference of Church Workers among the Colored People, the great majority of whom are negroes. The memorial was presented to the General Convention of 1904 and was laid over to the next convention. It is as the wish of representative negroes, therefore, that the matter is under consideration at all. It is not proposed to set up a separate negro "Church." It is inconceivable that such a plan will ever receive any considerable attention. If either a Missionary Bishop to the negroes or Suffragan Bishops for them should be consecrated, it would be with definite and, we trust, adequate safeguards against any breach of that unity. But diocesan conventions do not constitute the Church, and should not be confounded with it. There are many white congregations, in many dioceses, that are not "in union with the convention" nor represented in it, and it constitutes no breach of unity where negro congregations are, for their own best interests, gathered into autonomous convocations of their own, as they have successfully been in several dioceses. Indeed it is probable that in the diocese of New York alone there are more white communicants unrepresented in convention, than the entire number of negro communicants in the South. This question must be considered calmly and without appeals to passion.

AMONG the white Churchmen of the South there is, unhappily, no greater measure of agreement. The preponderating belief in Alabama, Asheville, Dallas, Kentucky, and Southern Virginia, as it was revealed by the addresses of the Bishops, or the action of the conventions, or both, was against the consecration of negro Bishops, whether missionary or suffragan; and the latter of these dioceses in which the success of negro work has already been considerable, touchingly condemned any such proposition as liable to "sever those friendly relations and Christian ties that bind the white and colored Churchmen in this diocese." But in East Carolina, West Texas, Arkansas, North Carolina, and Tennessee, as well as in several northern dioceses, the sentiment favorable to the consecration of special Bishops for the colored race was equally pronounced; and Mississippi asks that Bishop Ferguson be withdrawn for three years from Liberia in order to seek to build up work among the negroes in America. South Carolina considered a suggestion that a special missionary not a Bishop be placed in charge of such work in contiguous dioceses, but the necessity for electing a Bishop Coadjutor at the convention, with the absence of the Bishop by reason of illness, prevented the determination of the question.

Perhaps the best treatment of the subject has been that by the Bishop of East Carolina in the Hale Memorial Sermon† preached last spring in Chicago. Bishop Strange states the conditions in the South, showing what was done before the war and how practically all the ground then won was lost through the desire of the negroes to practise their freedom; and how, since the war, something has been regained, but still not nearly what ought to be. Not only do we now number only about one communicant in a thousand of the negro population, with a maximum strength of one in 381 in Virginia, but that is not the worst of it. Bishop Strange continues:

"We are not strongly attracting to the Church the element we ought to have; the exceptional negroes, the educated and enterprising, the leaders of their race. Why? Let the facts answer. I have already said that the Church strove to continue after the war the same method of dealing with the negroes as before. She tried to keep the races together; but she has found it impractical, that impracticability growing more and more clear as the years have run on. The races have been steadily drifting apart in all social or semi-social life; the better class of each race is coming less and less into contact with each other; and race prejudice is increasing and deepening in the great masses of both the white and the black people. Soon after the war, wherever the negroes were in great numbers, we found it necessary to build separate churches for them. We admitted their clergymen and laymen to the councils of the diocese on equal terms

---

* *The Negro in the Church: his Economic Progress in Relation to his Moral and Religious Development.* Being the William Levi Bull Lectures for the Year 1907. By Booker T. Washington and W. E. Burghardt Du Bois. Philadelphia: George W. Jacobs & Co.

† *Church Work Among the Negroes in the South.* By the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina. The Hale Memorial Sermon No. 2. Chicago: Western Theological Seminary, 1907.

with the whites; but that custom has been steadily changing. Some twenty years ago South Carolina and Virginia, dreading too great an increase of negro clergy and laity, led the way to new conditions. South Carolina excluded them entirely from the diocesan council, without any further provision for them. Virginia did not disturb those already having seats in the council, but simply refused to let any more come in on the same terms. She erected a separate convocation for the negroes, and now allows a certain number to have seats as representatives from the convocation to the council. Two years ago Arkansas put the negroes aside into a separate convocation with no representation in the council of the diocese. Georgia last year formed a separate convocation; but has allowed them by the act of separation to come into the council to vote for the Standing Committee, the deputies to the General Convention, and for the Bishop, whenever one is to be elected: giving them, you see, legal representation in important affairs. The convention of the diocese of North Carolina is now discussing the matter of separation, and is only delaying its own action, while waiting to see what shall be done next fall by the General Convention. In our own diocese of East Carolina, the negroes are formally and legally on the same basis as the whites; but is that satisfactory? Not at all. The negro laity rarely go to the council. The negro clergy go; but they take a back seat; they have nothing to do or say; they are not expected to show their interest or their will, except by voting. Instead of its doing them good to come to the council, it really does them harm. They are depressed, they feel the difference between themselves and the white men; they have little or no opportunity to take responsibility and to develop Christian manhood. Perceiving this state of things, the clear headed leader of the forces for separation in the diocese of North Carolina tells me that he is urging this separation for the real good of the negro as well as for the growth and influence of the Church among the people of the State."

Here we have the story told. And let no theorist interpose the objection that the Church has been all wrong in this policy of racial separation. It is the policy that the thinking men—students of social and moral conditions—north and south, white and black, realize now to be for the best interests of both races. But it is widely felt that the separate convocational system has not solved the problem. Bishop Strange well states the present condition:

"When we keep the negro close to us on formal equality, he has no real opportunity to grow and develop in the true characteristics of manhood; when we put him off in an inferior diocesan convocation, he feels that he is not treated as a man; he is forced steadily to realize his inferiority to the white man, that inferiority declared and impressed upon him by the Church of God."

Practically everybody in the South recognizes this. There is an earnest desire to do more for the negro; but, unhappily, it is not easy to tell just how we can do it. Bishop Strange recommends the establishment of a racial Missionary Bishopric, substantially like that proposed in the Whittingham canon, mentioned hereinafter.

The primary danger is that with these differences, nothing will be done at all. This would, in our judgment, be unfortunate, if not disastrous. The Bishop of West Texas hardly exaggerates when he speaks of "our present policy in dealing with the negro problem" as "a dismal failure and an expensive farce." Yet on the "crucial question of negro Bishops," the Bishop of Washington is also right in saying: "There is so much to be said on both sides of this subject that it is a question not between right and wrong, but between two rights." And quite pertinently he asks: "Which is the paramount 'right'?"

Our present policy is a "dismal failure" because in those dioceses which constitute the "Black Belt," the Church is practically unknown among the negroes and almost nothing is being done to alter the condition. More has been accomplished in Southern Virginia, South Carolina, and Georgia, and it is significant that it is in these dioceses, where some serious attempt is made to bring negroes into the communion of the Church, that the plan to consecrate negro Bishops is especially opposed. This fact ought to carry weight. In each of these dioceses the negro work is separately organized and good work is being done. Yet on the other hand some of the largest and most successful negro congregations are to be found in North and East Carolina and Tennessee, and these dioceses favor the change. But it must not be forgotten that among the enormous mass of negroes in the Gulf states we are doing almost nothing and we cannot simply acquiesce in present conditions. Bishop Johnston (West Texas) says of these conditions:

"The money comes from the North, for it is well known to those of us who are familiar with the facts, that the white people at the South will give next to nothing to carry out the present Quixotic policy, which, if it succeeded, by the negroes taking us seriously, would result in flooding the Church with them and running the white people out of it. Fortunately, the negroes have understood us as speaking only in a Pickwickian sense when we have declared to them that it is the only Church which guarantees them their rights as men."

This is a harsh saying, but it also is a part of that medley of diverse views which it is our duty to harmonize. Bishop Johnston concludes: "Our contribution, as a Church, towards the religious and moral uplift of the negro race at the South is a dismal failure; an expensive farce."

Almost the same thing was said recently of Roman Catholic work among the negroes, at the (Roman) Catholic Education National Conference, held in Milwaukee. Father St. Laurent, who has worked for sixteen years among those people, spoke most despondently of what had been accomplished:

"I might cite some examples," he said, "of Catholic education for the negro. A school was started thirty years ago. The cost of its maintenance has been during that time just $60,000. What was accomplished? We saved thirty negroes to the faith—bought their souls for $2,000 apiece."

It is idle to speculate upon what might be accomplished if social difficulties were other than they are. Bishop Satterlee well says of these difficulties:

"The Primitive Church refused to have anything to do with social questions and differences. The objection is often made that for centuries, she stood neither for nor against the institution of slavery. This signal example brings out her persistent attitude. The same might be said of her action regarding all other social customs and institutions of the Roman Empire. She espoused the cause of no class, whether rich or poor; of no race, whether European or Asiatic or African. She simply taught the fundamental truths of the Kingdom of Heaven to all, without distinction of persons, and then left these to work as a leaven, in leavening human society."

And it must be remembered that the Church can never be legitimately used by anyone, white or black, as a stepping-stone toward "society."

The memorial of the Conference of Church Workers among Colored People, adopted at their Newark conference in 1904 and presented to the General Convention of the same year, was reaffirmed by the conference of 1906, held in Baltimore. An "address to the Church at Large" issued by the latter conference, together with the memorial of 1904, the suggested canon which is asked for by the conference, and a list of 187 colored men who have been admitted to holy orders in this country, has lately been issued in pamphlet form. The proposed canon is, with certain changes, one that was introduced into the General Convention of 1874 by Bishop Whittingham, and is said to have been "commended by such men as the late Bishops Stevens of Pennsylvania and Vail of Kansas." It provides for the creation of a special missionary district upon the application of the Bishops of two or more contiguous dioceses, and for the election by the House of Bishops and the consecration of a special Missionary Bishop; the diocesan Bishops within such territory to constitute a "Council of Advice to the Missionary Bishop." The missionary district is to terminate with the life, disability, or resignation of its Bishop.

Can we accept this proposal of the colored workers, seconded by many of the Southern Bishops, as the best solution of the problem? This we must consider next week.

THAT the English House of Lords has at length consented to, but with the unanimous vote of the Bishops against it, the perennial bill for the legalization of marriage with a deceased wife's sister, leads some of our American papers to make comments which show an entire misunderstanding of the question at issue and of the position of the Bishops.

That such marriages would eventually be legalized in England may be said to have been a foregone conclusion. Bills to effect that purpose have repeatedly passed the House of Commons, but have heretofore been negatived by the House of Lords—one of many instances illustrating how that House is the conservative bulwark of England. Gradually the vote in favor of the bill has increased until, as recorded in Monday's division, the minority appears to have become the majority. But it is to the credit of the Church that the Bishops voted solidly to preserve the present prohibition of such marriages, which will continue to be forbidden by the Church even though they be legalized by parliament.

Marriage with a deceased wife's sister is probably legal in a majority of American states. The prohibition against it is contained in the English table of prohibited degrees which our American House of Bishops declared in 1808 to be of force in this American Church. The prohibition is defended, partly

on scriptural grounds, which include the rebuke of John the Baptist to Herod for being married to his brother's wife; partly on social grounds, in that the presence of the wife's sister in the family of a bereaved widower may be far more truly a solace and a help in the care of the children, if her position be recognized as that of a sister, with no possibility of a change to that of a sweetheart or of a wife; but primarily because the Church views a man and his wife as becoming so truly "one flesh" that the kindred of the one become equally the kindred of the other. And this is an ideal relationship. A bride, coming to her husband, receives his parents as her own, his brothers and sisters as her own; and the husband similarly receives his wife's kindred as his own. Their children bind that relationship still closer, so that, whether they will or no, family traits in which brothers and sisters as well as husband and wife partake, are blended together in the second generation.

To tear down this matrimonial barrier between the husband and his wife's sister is to disturb one of the sweetest relationships that exist after that of the marriage tie itself. That American state law has so frequently torn it away in this country blunts our own sensibilities to what this pure, brotherly and sisterly relationship might be; but we trust the American Church may never cease to preserve it, in so far as she has the power to do so.

And we greatly wish that authority might be given by General Convention for printing the table of forbidden degrees on the last page of the Prayer Book, where it will be found in Prayer Books of the Church of England. This would require legislation by two General Conventions, by the large vote which alone can effect changes between the covers of the Book of Common Prayer. Pending time when such publication may become effective, it might be well to enact the table in the form of a canon. We should be glad if this might be done without further delay. But as the book of canons is practically unknown to the great mass of our people, the table should be printed in the Prayer Book.

Indeed we believe that an appendix to the Prayer Book containing all the canonical regulations that apply to the laity—they are few in number and brief in extent—might well be authorized.

"HE was drowned while bravely trying to save another life." It is the brief epitaph appended to a simple death notice in the present issue, the deceased being a son of the Bishop of Oklahoma. It applies equally to the death of one of our younger missionaries in China, the Rev. Arthur S. Mann, which was reported in a recent issue.

Courage is an attribute of Christian character. Like other natural virtues, it is by no means confined to Christianity; but it is lifted up to nobler planes through its association with the life of our Blessed Lord. Christian courage does not consist in contempt for life, but in the exercise of love for others so strong as to overcome all other considerations. It is the noblest end that a life can have, that it be given up for another; as also it is the noblest way of living the every day of life, to use it for others.

Life thus given up ends in a triumph song of praise.

As one advances in years, life takes on changed relationships. It becomes less and less a *magnum bonum* in itself. Great casualties in which many lives are lost, and little casualties in which single lives are laid down, become more understandable. God never intended us to look upon this life as a thing so valuable that its dissolution, be it sudden or slow, is a calamity. Death is the door to freer life. It is a promotion. It is "a consummation devoutly to be wished," when the Christian perspective be obtained. And yet it is not to be wished as though present life were grievous or to be shunned, much less is it to be sought apart from the act of God.

To be ready for life here or life in the place which has been prepared for waiting souls, to make the most of life or to make a triumph of death, to live so that others are made happier, better, nobler for our own life or so that they are cheered by the calm readiness to accept death, to be ready either to be a sunbeam on earth or a sunbeam in paradise, so long as the sunbeam cannot possibly be detached from the eternal Sun—this is the Christian perspective alike of life and death. This is the key to the courage which enables one to die for another as easily as to live for another.

This, in short, is the victory that overcometh the world; even our faith.

THE ITALIAN PEOPLE. RELIGION AND CONDUCT. BISHOP BONOMELLI.

[FROM OUR EUROPEAN CORRESPONDENT.]

IT may seem that because this letter is discursive, it has been easy to write, but in fact it is very difficult. I have to form wide generalizations from the experience of a long sojourn in the country; and I have to grope my way from facts to motives which can be fully known to God alone. Yet the task is inevitable. The tree is known by its fruits; and a serious observer cannot evade either the study of the conduct of the people among whom he resides or the enquiry into the sources whence that conduct springs. The traveller who has spent a month in Italian hotels is often ready with a judgment of the race, just as Ruskin, when a young man, was quick to set down the vice of Paris and the squalor of the Valais to Popery. He who has lived longer in the country will be less peremptory, and perhaps more useful, in his judgments.

In the first place, the right place to study Italian character is not the city or the hotel, but the village or small town. The chief industry is agriculture. It may be said at once that in the country at large there is very little opposition to the religion of the Roman Church. In some cities, where Socialism prevails, the case is different; and even in the village there will be a few who read *Avanti* and scribble "Down with the priests" on the walls. But generally the people acquiesce in outward obedience to the orders of the Church: they go to Mass on Sundays, they abstain from work on festivals, they make their Easter Confession and Communion, they eat no meat on Fridays, nor indeed on most other days. In England, the observances of religion are less prevalent than its inward spirit; but Italy has passed through no religious revolution, and the old ways prevail. For a man to declare himself an unbeliever requires a sort of interest in spiritual matters which seldom exists. There are some devout Italians who look to the growth of Socialism (in this country almost universally atheistic) to stir religious people out of their apathy. Meanwhile, whereas in England ungodly people seldom enter a church, here to a great extent godly and ungodly go to Mass alike. No doubt there is a substantial advantage in the fact that the last link between the sinner and religion is not broken; and the zealous priest finds little difficulty in gathering together those whom he aims at converting. He has not to go out into the highways and hedges to compel them to come in and hear his message. At the same time, this almost universal acceptance of the externals of religion lessens the impact of spiritual teaching. The people are in a measure what a mission-preacher has called "Gospel-hardened." Because so many frequent the sacraments without signs of amendment of life, the sacraments come to be regarded less as aids to holiness than as ceremonies to be complied with for the sake of securing future felicity; and men who do what is right merely in compliance with a wholesome tradition are apt to do so without any active exercise of conscience, reason, or will. I was told by Mr. John Addington Symonds that the Tyrolese, who in his own village is religious and steady, usually becomes debauched if he migrates into Switzerland, because tradition at home has kept him straight without exercise of conscience. One might perhaps say much the same of the Italian peasant, with the reservation that in this country the tradition is concerned rather with the external practices of religion than with its moral precepts: there is a tradition in favor of church-going, but hardly against lying and theft.

Yet the general tradition of Italian villages of attendance at church is undoubtedly an asset of great value on the side of religion. It remains to be enquired how far the Church avails herself of it. And it must be confessed that in most places little seems to be done to make the services impressive for good. They are conducted, of course, in an unknown tongue, and most of the congregation look as if they took little heed of what is said and done at the altar. At the moment of consecration most people kneel, and at the Gospel most stand; but during the rest of the service most of them lounge and stroll and chatter as if it were no concern of theirs. In France it is the custom to take to Church books containing a vernacular version of the service, in some places the congregation sings the Mass, and in some children preparing for first Communion are trained to repeat most of the prayers after the priest. But in Italy I have seen nothing of the kind. We are in the habit of laughing at the device of religious story-tellers by which the ungodly man, happening to enter a church, is arrested by some phrase of the service or some sentence of the sermon. But English priests

know that such cases do sometimes occur. The multiplication of Masses makes it easy to attend when there is no sermon, and the beautiful language of the missal is spoken in an inaudible voice and in an unknown tongue. We might put into the mouth of the ordinary Italian peasant the words of Tennyson's *Northern Farmer:*

"I niver knaw'd what a mean'd but I thowt a 'ad summat to saay,
An' I thowt a said whot a owt to 'a said, an' I coomed awaay."

I ought to add that some of the enlightened Italian clergy see the necessity of drawing the people into an intelligent share in the service, and in a few places an attempt has been made to teach them vernacular hymns, about which I hope to speak in another letter. But for the most part nobody who knows the country can deny that the public services are as unimpressive as I have described them.

But if the public services are of so little use for the teaching of morality, the Italian priest has a splendid instrument in the confessional. The great majority of the Italian people go to confession at least once a year, and very many of them far more frequently. Then is the opportunity of searching and quickening consciences, of instruction in righteousness, of correcting abuses. I cannot say how far this opportunity is used. Into the confessional I cannot follow the peasant; but I can observe his conduct when he comes away, and thence, to some extent, I can estimate the moral effect of the means of grace which he has attended. And, against my desire, I am compelled to doubt whether the confessional is the help to righteousness which it ought to be. I do not for a moment countenance the stories of immoral abuse of the confessional. I have known indeed one or two cases of such abuse here, but I have known the like in England. Most of the Italian clergy, at least in the north, with which alone I am familiar, are men of spotless character, and the vicious men who exist among them are seldom engaged in pastoral work. My complaint, then, is not that the use of the sacrament of penance is depraved, but that it is perfunctory. People seem to seek absolution in order to escape future penalty, rather than to receive grace by which they can resist temptation. The priests themselves seem hardly to look upon confession as a means to reformation. I spoke once to an excellent mission-preacher about the apparent lack of moral results from this sacrament, and he repeated my remark almost as a joke: "Yes, yes; they come to confession, and they go home to lie and to steal." The fact that most of the parish priests belong to the same class as those among whom they minister, while it might be expected to give them sympathy with their flocks, makes them rather indifferent to what may be styled class-sins. And when one observes the rapidity with which penitent follows penitent, especially before great festivals, one is led to wonder whether sufficient time is given to this most serious task. Can there be in so few moments time to search the conscience, to guide through difficulties, to inspire resolutions? It may be an error among ourselves that confessions are too full of details, and that the priest's advice is too apt to become a private sermon; and for a person who is living a conscientious life and seeks absolution frequently a few words of question and advice should suffice; but many of the persons who make their confessions here before a great festival are probably persons who have not come for many months, and perhaps are indifferent about sin; and it can hardly be sufficient to give a few moments only to this most important ministry of conversion. The evil is increased by the common habit of working people of making confession very early in the morning of a feast and going on at once to Communion. Such a practice may be permissible in the case of those who are very busy; but our servants adopt it, who might easily have plenty of leisure. I may tell a story about a servant of our own who, after robbing us of several thousand francs, had drunk herself into a serious illness. Being a very devout person, she was distressed that Easter was passing without her being able to go to church for the sacraments, though she was no longer gravely ill. I procured a good priest, a stranger to her, to receive her confession at home. He stayed in her room six minutes, and, coming out to join us at breakfast, he congratulated us on having so admirable a servant and told us of the thankfulness which she expressed towards us. Conversation on such topics can have left little time for enquiry into such topics as honesty. A friend of ours said to her maid, "But, Maria, how can you tell so many falsehoods? What does your priest say when you confess them?" "Signora," said the girl, "you don't think I trouble the priest with such trifles as these! I never tell lies, except lies of courtesy."

Be it observed that I do not complain that many people make false or superficial confessions. This is a fault to be owned in every country. What I regret is that in Italy the sacrament of penance is often so hurriedly administered that it leaves little time for searching the conscience on such simple subjects as falsehood and dishonesty, and therefore for counsel to the penitent to go and sin no more. It is hardly strange that we find people attending this sacrament with no visible signs of amendment.

BISHOP OF CREMONA ON "WORSHIP."

Can nothing more be done to reach the conscience of the people by means of public worship? I refer you for my reply to the recent Pastoral on "Worship, Its Defects and Abuses," by the Bishop of Cremona.

Mgr. Bonomelli is well known as one of the best Italian prelates. He is the promoter of a scheme for emigration and for the spiritual care of the emigrants. He has labored for the removal of the unhappy jealousy which makes it difficult for an Italian to be a loyal Roman Catholic and a loyal subject of the king. For his acceptance of the principle of independence of Church and State he was censured by the Lombard Bishops and treated with scant courtesy by the Pope. Yet no one can pretend that he is other than a sincere member of his Church. I am glad to note that the Pastoral in question has been translated into English by a Roman Catholic lady (Burns & Oates, 1906). In it, after some wise remarks about the need and nature of worship, he speaks with temperate vigor of sundry abuses: of the possible excess of external devotion; of the need of teaching the people to distinguish more carefully between the worship which belongs to God alone and that which may be offered to the Madonna; of trivial devotions such as those to the Hands and Face of our Lord; of prayer almost restricted to the seeking of temporal blessings; of neglect of the great saints, who are best honored by the imitation of their virtues, in favor of less eminent saints and petty devotions to win their help in bodily matters; of cupidity served by the sale of sacred tickets, the swallowing of which is advised for the cure of disease; of the regarding the death of an unpopular priest as St. Joseph's way of answering a prayer for his removal; of preferential devotion paid to certain relics and images, as if some special virtue resided in them; of the way in which the grave old prayers of the Church, because veiled in an unknown tongue, are superseded by sentimental modern devotions. He supports his rebukes with the words, more outspoken than his own, of the late Bishop of La Rochelle, of the Archbishop of Albi, of the Bishop of Nice, and others; and he urges the extreme danger of alienating a skeptical age by superstitious and irrational worship.

We hail his brave words; but when he writes to his translator: "Abuses and defects do exist, but they are only *tolerated,* not approved by the Church," I am reminded of the following story, which came to me through a trustworthy channel: Pope Leo XIII. sent a Cardinal to place a crown on the Madonna in the Church of Ara Caeli—an image which is regarded as possessing singular sanctity. "What do you think of this ceremony?" asked an English priest who had recently joined the Roman communion, of an American or Canadian Bishop who was his neighbor. "Puerile paganism!" was the reply. I do not forget that the present Pope has striven to make public worship less unseemly, or that he has discouraged one superstition by ordering the removal from the altars of the image of St. Expeditus—a person who never existed, "a pun turned into a saint." Nor do I forget the caution which is needful in correcting abuses, lest superstition in its fall should pull down faith with it. But in this case what seemed to devout Romanists "puerile paganism" was encouraged by the supreme teacher of the Church. If papal authority is sufficient to check critical excesses in the person of Loisy, and political liberalism in that of Murri, and philosophical speculation in that of Schell, we ask whether it is want of power on the Pope's part, or want of will, which leaves immune such extravagances as are censured by Bishop Bonomelli?

Fiesole. HERBERT H. JEAFFRESON.

"FLESH and blood cannot possess the kingdom of God." It must therefore change its first form in order to be renewed; it must lose all its first being in order to receive a second from the hand of God. Like an old battered edifice, no longer repaired in view of the building of a new structure, so is this flesh, entirely corrupted by sin and greed. God allows it to fall in ruins in order to rebuild it after His own plan and according to the original plan of His creation; it must be ground into powder, because it has served the cause of sin.—*Bossuet.*

BISHOP GORE ON THE ROYAL COMMISSION REPORT

Takes Frank Issue With the Viewpoint Therein Contained

TRINITY ORDINATIONS OF DEACONS GREATER THAN LAST YEAR IN ENGLAND

Redistribution of Yorkshire Dioceses Proposed

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, August 13, 1907

THE fourth edition of the Bishop of Birmingham's well-known book, *The Body of Christ,* which is in press at the publishing house of Mr. John Murray (London), contains a new Preface, dealing with certain statements in the Report of the late Royal Commission, and in which Bishop Gore categorically denies that the scheduled practices condemned by the Royal Commissioners are contrary to the teaching of the Church of England. Both the *Guardian* and *Church Times* have received from the publisher an advanced proof of the new Preface, and give some extracts therefrom.

This book, says its author, is being reprinted at a time when the Report of the Royal Commission has seemed to incriminate a certain type of teaching about the Sacramental Presence of Christ. After quoting the Report as condemning Reservation of the Blessed Sacrament for Adoration — as "clearly inconsistent with and subversive of the teaching of the Church of England," or, again, as "significant of doctrine or teaching contrary or repugnant to the Articles or formularies of the Church of England"—the Bishop of Birmingham goes on to say:

"This book contains a good deal not acceptable to those whose teaching is incriminated by the Commissioners. It contains considerations which I desire to press upon their attention. And I notice that some of these considerations are being urged from many quarters both in the Anglican and Roman communions. But I am sure that nothing but free inquiry—certainly not ecclesiastical discipline—will serve to correct what needs to be corrected in current Catholic ideas of the Real Presence and the purpose of the Holy Sacrament. Thus, so far as ecclesiastical discipline is concerned, I wish to maintain the fullest possible liberty of opinion and teaching on the subject within the limits of the Anglican communion.

"The main object of this book is to set the specifically Anglican teaching of our formularies on a larger background, by going back behind the Reformation and the middle age upon the ancient Catholic teaching and upon the Bible. I seek to elaborate the Eucharistic doctrine in what I think the truest and completest form. I have to admit that Anglican standards are in certain respects defective, and even misleading when taken by themselves. But, after all, the Anglican Church does not claim to stand by itself. It refers back behind itself to the ancient and Catholic Church. Thus I am most thankful to believe that it admits a great deal which it does not, in its present formularies, explicitly teach. . . . . Thus it came about that the Judicial Committee acquitted Mr. Bennett of teaching what the Church of England could be said positively to reject. But it is quite certain that Mr. Bennett's teaching, even in its revised form, was so similar to current Roman teaching as to afford a perfectly natural background for those practices in connection with the Sacrament which the Commissioners claim should be 'promptly made to cease' because they are significant of doctrine condemned by the Church of England.

"Now, it is precisely this that I believe to be untrue. I believe that some practices connected with the Tabernacle and the Monstrance involve an extension of the use of the Sacrament which diverges so widely from Christ's intention as to be illegitimate. I would prohibit them in the Church of England for this reason; and every Bishop can legitimately prohibit any rite or service or prayer which is not in the Prayer Book. I should be, therefore, quite prepared, apart from any suggestion of a Royal Commission, to cause to cease almost all the practices scheduled. But not—precisely not—on the ground that they involve a doctrine which the Church of England excludes. It does not exclude Mr. Bennett's doctrine. So the Commissioners recognize.

"I am quite sure that nothing could be more disastrous than that it should come to be believed that the ecclesiastical authorities of the Church of England were ready to brand as disloyal or unallowable the type of teaching about the Sacrament which, for example, has found a learned defender in Mr. Stone of the Pusey House. There is, I am persuaded, nothing in Anglican formularies which can be held to preclude Mr. Stone's doctrine. It is quite true that if we take a typical Anglican teacher and a typical Roman we may find 'a line of deep cleavage' between them. But if we take the least Protestant types of Anglican teaching and the most moderate Roman types, the line is hardly apparent; and if we take the doctrinal requirement of Rome at its minimum and at the same time recognize how vague are the limits of Anglican Eucharistic theology, we shall come to the conclusion that no such line of deep cleavage exists at all."

Dom Aelred Carlyle, O.S.B., in his Community letter in the current number of *Pax,* the quarterly publication of the Benedictine Monks of the Isle of Caldey, says that their Guest House in the islands, in spite of its transition state, received many visitors during the spring. One visitor they were especially glad to see in the Rev. Father Huntington, Superior of the Order of the Holy Cross, West Park, N. Y.: "He stayed with us at the Monastery, and delighted us with an account of his various experiences in the Old Country." It is gratifying to know that *Pax* is steadily increasing in circulation. With regard to the Caldey Abbey building fund, since the Abbot's first appeal was made in September last, the Community have received solely for building purposes and in actual cash the sum of little over £1,546. A guest house has been built to accommodate 15 visitors, and only £150 is needed to complete the work. Inasmuch as the monks had to leave the Old Priory, which was only lent to them by the late owner of the island till July 20th last, and no part of the proposed monastery has been yet built, they have had six workmen's cottages erected to house them until they have funds enough to build the monastery. Some weeks ago the Abbot received a letter which caused them all "much jubilation"; it was from one who had heard of their work, but whom they had not yet met: "A kind letter was not all that he sent, but his encouragement took the very definite form of a promise of £1,000 before next Pentecost towards the building of the monastery."

From the *Guardian's* analysis of the Trinity Ordination lists it would appear that 192 deacons were ordained this year, as compared with 184 at the same ember season last year. The priests were 204, as against 222 the year before, the grand total being 396, as against 406. As to the educational antecedents of the deacons, 82 were graduates of Oxford or Cambridge, while 42 had degrees from other universities.

The Church of England Travel Guild, which sent a large party of its members to Palestine last autumn on the steam yacht *Argonaut,* has arranged a visit to Palestine for the coming autumn. Canon Horsley, Prebendary Ingram, and several other well-known clergymen are going. Archdeacon Dowling has made arrangements for the visitors' stay in Jerusalem.

The Bishop of Manchester's third annual mission on Blackpool Sands began yesterday week, and ends on Sunday next. The Bishop has the assistance of a large body of his clergy and laity, amongst whom are the Bishop Suffragan of Bumly and the Assistant Bishop, Drs. Pearson and Thornton, together with a number of undergraduates from Oxford, Cambridge, and Durham.

A redistribution is proposed of the three Yorkshire dioceses of York, Ripon, and Wakefield. At the annual meeting of the Bishops Suffragan, Archdeacons, and Rural Deans of the Ripon diocese, held at Ripon under the presidency of the Bishop of Ripon, the following resolution, moved by the vicar of Leeds, was carried unanimously:

"That as experience has shown the sub-division of dioceses has been attended with increase of pastoral efficiency and spiritual force, and as it is recognized that a further sub-division is needed in the County of York, it is desirable that the whole of County of York should be dealt with in a comprehensive scheme, and that for the consideration of such a scheme his Grace the Archbishop of York be asked to convene in the autumn of this year a conference of clergy and laity representative of the three dioceses, so that the sub-division of the Diocese of Ripon may be carried out as a part of a larger scheme."

This means that Churchmen in the diocese of Ripon, if not at Sheffield in the diocese of York, are waking up to the fact that the old order in respect of the distribution of population in their ancient county has passed away, and the Church must adapt her territorial organization to meet the new social and economic conditions. The largest county in England is no longer a rural and agricultural county, but an urban one and teeming with industrial life.

In pursuance of a resolution passed by the recent Representative Church Council to the effect that a Standing Social Service Committee should be appointed in each diocese, the Bishop of Birmingham, who proposed the resolution, writes in the August number of his *Diocesan Magazine* that he intends after the summer holidays to take steps towards the formation of such a council in the Birmingham diocese. He thinks that if they can get a body together, really representing the different classes of citizens and including a sufficient number of representatives both of employers and of workmen of different kinds,

for common deliberation as to their duty as Christians in all social and industrial matters, it will be a great step forward.

About 100 Bishops from the Church in the United States and in the Colonies have accepted the invitation of the Bishop of Rochester to visit Rochester next year on the occasion of the Pan-Anglican Congress in London.

The *Times* publishes two notable articles by a distinguished French contributor, M. Paul Sabatier, the well-known biographer of St. Francis of Assisi, on "The First Four Years of Pius X.'s Pontificate." In the first article the writer deals with the ecclesiastical unrest in Italy, and in the second article with Pius X.'s defeat—*i.e.*, moral defeat—in France.

The Bishop of London has arranged to leave London on the 30th inst. for Liverpool, where he will embark in the steamship *Victorian* for his tour in Canada and the United States.

J. G. Hall.

RUPERT'S LAND PROVINCIAL SYNOD.

BISHOPS and representatives of the Church of England in all that enormous section of Canada extending from Manitoba west to the Pacific and north to the Arctic Ocean, were gathered for the triennial Synod in Regina, Saskatchewan, during three days of last week. Nine Bishops, including the Archbishop, being the entire number having jurisdiction within that territory, were gathered at the opening service, with the clerical and lay deputies. It was an occasion that might well inspire thoughts of the enormous extent over which the Church was spread in those newly, and in large parts sparsely settled regions.

Two leading subjects came before the Synod, and unhappily neither of them received its final settlement. One of these was the question of the succession to the office of Metropolitan of the province, a question which has caused much dissatisfaction with present conditions during many years and which was hoped might now receive settlement. The other question was that of changing the boundaries of the several dioceses, most of which were set apart before the present railroad systems of Western Canada had been developed, and which are not in all cases convenient at the present time. Here again the only action was finally to refer the matter to a committee to report three years later.

THE OPENING SERVICE.

The opening service was held at St. Paul's Church. The Archbishop was celebrant with the Bishop of Calgary as epistoler and the Bishop of Mackenzie River as gospeller. The sermon was preached by the Bishop of Saskatchewan, who viewed the Church of England as one of the great forces shaped by the grace of God to do His work in these new territories, and urged his hearers not to confuse the essential and the non-essential in matters of doctrine. He thought that in considering the means they were sometimes tempted to forget the end.

THE OPENING SESSION.

The Synod was in session this year, only two years since its former meeting, in order that its occurrence might not conflict with that of the Lambeth Conference, which is held next summer in England. The enormous extent which the Bishops must travel in attending this Synod would make it inconvenient for all and impossible for many to attend both gatherings in a single year.

The members of the two Houses were gathered in joint session late in the afternoon to listen to the opening charge of the Archbishop.

The charge began with an explanation of the reasons for hastening the date of the Synod, and expressed the pleasure of his Grace at being present in the growing and progressive capital of the new province of Saskatchewan. He recited the great growth of population in these provinces and the corresponding duty of the Church with respect to that growth. "The tide of immigration has experienced no ebb, but has flowed on with even fuller volume, especially from the shores of the British Isles. Existing towns and villages have expanded enormously, and new ones have sprung up in almost bewildering succession." He expressed anxiety by reason of the constant diminishing of the grants made by English societies for work in western Canada. Two years ago the Synod had made representation to those societies, enumerating the necessities for continuing the appropriations, at least without diminishing, and he was glad to be able to express "gratitude for the generous response which has resulted." Bishop Montgomery of the S. P. G. had visited Canada, seen the conditions, and had been instrumental in the raising of two special funds for the Church in western Canada, one by the S. P. G., and the other by the C. and C. C. S.

Nowhere perhaps had the inrush of new settlers been so great as that in the diocese of Saskatchewan. "A year ago the Bishop of that diocese confessed that he was faced with a proposition for Church development so great as to be of an apparently bewildering impossibility. This year we have had the joy of viewing what has been termed the unique spectacle of the same Bishop being called upon to place throughout his diocese in one week some seventy agents of the Church, both the men and the means for their support being provided for a term of years!"

This pressure of work among white settlers, however, had been to some extent at the expense of work among the Indians, where the outlook, he said, "to say the least, is not encouraging." He told the history of that work, which had been established at great cost by the C. M. S., which body was now gradually withdrawing its assistance, and unhappily the missionary society of the Canadian Church was not in position to assume the added responsibility. He regarded as pressing upon them this question: "How are we to provide for the continued maintenance of our Indian Missions?" This he asked the Synod to determine.

The Archbishop made a fitting memorial of the late Archbishop Bond, Primate of All Canada, and of that noble missionary, the late Bishop Bompas, of Selkirk. His final plea was that they should see to it that the Church be thoroughly united, "throughout the whole ecclesiastical province. And to be this it is not neccessary that we should be a Church identified with but one party or with but one type of thought. The country which is the sphere of our action is too big for that, and its incoming population is of too diverse a character to be forced into one ecclesiastical mould."

ORGANIZATION EFFECTED.

The two Houses then withdrew to their separate chambers and organization was effected in the Lower House by the election of the following officers: Prolocutor, the Archdeacon of Winnipeg, Dr. Fortin; Deputy Prolocutor, Dean Paget, Calgary; Sessional Secretary (*pro tem.*), Rural Dean Doble; Lay Secretary, R. S. Lake; Auditors, H. F. Mytton and G. R. Coldwell; Treasurer, Hon. J. H. Agnew.

Addresses of welcome were made by the Mayor of the city, a Methodist, and other city officials, to which fitting replies were given, the Bishops having entered the chamber of the Lower House during this function. There was passed in the Lower House an expression of condolence with the Dean of Qu' Appelle in his bereavement and thankfulness for the services he has rendered the province and the Church. That House also concurred in the reaffirmation by the House of Bishops of the rule forbidding the clergy to re-marry divorced persons during the life of the divorcee.

AS TO THE ARCHBISHOPRIC.

The difficult question was then taken up of the succession of the Archbishopric of Rupert's Land, carrying with it the office of Metropolitan. It is this question that has been at the root of difficulties for the last quarter century. When the Church was first organized in Rupert's Land, now the civil province of Manitoba, the bulk of northwestern Canada being then an unbroken wilderness, it was provided that the Bishop of Rupert's Land should *ipso facto* become Metropolitan of all the ecclesiastical province when that should be organized, the title of Archbishop afterward to be added. As other dioceses arose and the number of Bishops grew, it became more and more unsatisfactory to leave the choice of Metropolitan to the one single diocese of Rupert's Land, as practically has been the case. When the first Archbishop, Dr. Machray, died, there was a Coadjutor to the diocese in the person of the present Archbishop, Dr. Matheson. The system then, as now, in vogue, was that the diocesan synod of Rupert's Land selects two names to be presented to the provincial House of Bishops, one of whom should be chosen by that House to be diocesan of Rupert's Land and Archbishop and Metropolitan of the province. Bishop Matheson's name, with that of a presbyter, was presented to the House of Bishops, and, with a protest upon being obliged to choose in this way, the Coadjutor was elected and thereupon became Archbishop and Metropolitan. The Bishops of the province have been much dissatisfied with the system and have felt it necessary that the Archbishopric should either be dissociated from the diocese of Rupert's Land, or that that diocese should recede from its present right of selecting names, two in number, out of which the Bishops must choose.

A memorial had been sent to the present Synod by the diocese of Rupert's Land, in which a compromise was proposed, whereby a board should be created, of which eight members should be chosen by the provincial synod and eight members by the diocesan synod. In the event of a vacancy in the episcopal see of Rupert's Land, that board should, by a rather complicated process, select three names to be submitted to the House of Bishops, which latter House should make a choice

of one of the three to be Metropolitan and Archbishop, as well as diocesan of Rupert's Land. This memorial was considered and was seriously criticised by a number of deputies. It was pointed out that there being only nine dioceses in the synod, one of which, and largest in population, being Rupert's Land, it was reasonable to believe that at least one of the eight provincial members of the board would be chosen from that diocese, so that with the eight chosen by the diocesan synod, the diocese of Rupert's Land would control the action of the board. It was admitted that the late Archbishop Machray had hoped that his see city of Winnipeg might be for all time the centre of Church life in western Canada, but it was maintained on behalf of a number of other cities that it was impossible that the Church in all parts of the province should concur in that arrangement. The discussion extended over a considerable part of the entire three days during which the synod was in session.

Archdeacon Harding introduced a substitute to the proposed plan whereby the House of Bishops should select one of their own number to be Metropolitan, and it should be necessary for the Lower House to ratify that choice by a standing committee if the House of Delegates were itself not in session. The proposition made by the Rupert's Land memorial was embodied in the form of an amendment to the canon introduced by Mr. Conybeare. Finally, both propositions being brought to a vote on the second day, it was found that though each in turn received a majority vote, both of clergy and of laity, neither received the two-thirds' majority requisite to effect such an amendment, and the legislation thereupon failed.

That this was disappointing to the Bishops was shown in the fact that on the third day of the session there was sent from their House to the Lower House the following communication:

"This house holds decidedly the conviction that in the best interests of the Church it is of the greatest importance that the Synod should not prorogue without some steps being taken towards settling the questions of the metropolitical see, and is decidedly of the opinion that the evidence of the past shows this cannot be satisfactorily done so long as we give the diocese of Rupert's Land a voice in the election of its own Bishop and also a special part in the election of its Metropolitan. The House of Bishops is willing to meet the House of Delegates in joint session on this matter."

By that time the attendance in the Lower House was much less than it had been, and eventually both Houses, the Bishops unanimously and the House of Delegates with but two or three dissensions, passed the following declaration:

"This Synod, the House of Bishops concurring, cannot endorse the scheme suggested in the memorial of the diocese of Rupert's Land, and is of the opinion that no settlement of this much vexed question is possible without the diocese of Rupert's Land relinquishing either the right of electing its own Bishop or the right of remaining the metropolitical see, and that a copy of this resolution be sent to the secretary of the diocese of Rupert's Land."

DIOCESAN MAP OF THE CHURCH OF ENGLAND IN CANADA.
[FROM CROCKFORD'S CLERICAL DIRECTORY.]

[Names of Dioceses are underlined. All those Dioceses lying north and west of Algoma constitute the ecclesiastical Province of Rupert's Land. Those eastward from that Diocese inclusive (except Newfoundland) constitute the ecclesiastical Province of Canada.]

While, therefore, both Houses concurred in expressing dissatisfaction alike with the present plan and with the substitute set forth in the Rupert's Land memorial, the *status quo* was preserved by reason of the impossibility of obtaining a two-thirds vote in the Lower House for any specific measure of relief.

DIOCESAN BOUNDARIES.

The question of the reorganization of diocesan boundaries was taken up by the Lower House, which, after a long discussion, passed a resolution asking the Bishops to give consideration to it. The House of Bishops, however, did not think the action expedient and concluded the matter with the following resolution:

"That in the opinion of this House the time is not yet ripe for a subdivision or readjustment of any dioceses in the ecclesiastical province. At the same time the Bishops are fully conscious that

this question may soon call for serious consideration of the Church."

They also agreed, however, in connection with the Lower House:

"That a committee, composed of the members of the House of Bishops and eight members to be elected by the House of Delegates, be appointed to take into consideration the question of the organization of the boundaries of the dioceses of the province, and to report fully at the next Synod, it being understood that no recommendation be brought in by the committee which has not received the consent of the Bishops of the diocese concerned."

A proposition made to establish a new diocese in the centre of the civil province of Saskatchewan was agreed upon by the House of Delegates, but failed to receive the concurrence of the House of Bishops, by reason of the lateness of the time at which the proposition came to them.

OTHER MATTERS CONSIDERED.

Consent was given by both houses to the change of name of the diocese of Selkirk to Yukon, and the recently consecrated Bishop of that see, Dr. Stringer, was received with pleasure.

It was determined that the next session of of the Provincial Synod three years hence be held at Prince Albert, which, the prolocutor ventured in a forgetful moment to say, would then be "quite a city"; to the distinct dissatisfaction of the members from that place, who promptly responded in true Western style, "It is now!"

"You see how rapidly things move," said the prolocutor. "I thought it was just in process of evolution. But if it is a big city now, what will it be then?" (Hear, hear, and laughter.)

Memorials to the late Archbishop Bond and to the late Bishop Bompas were placed on record, as also an expression of sympathy with reference to the late Archdeacon Vincent of Moosonee, and congratulations were accorded the docese of Qu' Appelle on the establishment of St. Chad's Hostel, Regina.

With respect to Indian missions, it was urged by resolution to the Missionary Society that the Church of Canada "be urged to take up the work of Indian missions more heartily, as the present crisis is a very grave one." Archdeacon Mackay, in moving the resolution, made a special appeal for an Indian board of missions. A dominant note of the discussion was the strong approval of the evangelization work among the Indians as of equal importance with the late comers of British and other races.

The synod declined to give consent to the proposition that the dioceses of Yukon (formerly Selkirk) and Caledonia be united under one Bishop.

A MISSIONARY MEETING.

On one evening there was a missionary meeting from which much had been hoped, but owing to the inclemency of the weather, the attendance was small. The Archbishop presided and the first speaker was Archdeacon Lloyd, who told intelligently and carefully what are the conditions of missionary work in western Canada, with their needs. He was followed by the secretary of the Missionary Society, Dr. Tucker, who addressed himself to the same conditions, speaking more in detail.

THREE IN ONE.

O Father, in this quiet hour,
To me reveal Thy mighty power;
No need of words Thy throne before,
For all in weakness I'd implore
Is mine, if I but trust Thy love,
And lift my heart to heaven above.

O Saviour, manifest to me
The wondrous love of Calvary;
That love will ever intercede
For a repentant sinner's need;
O Christ, I claim it for mine own,
And, silent, kneel before the throne.

O Holy Spirit, teach me now,
As humbly, I adoring, bow,
The Father giveth strength divine,
The Saviour's love is ever mine,
That comfortless I need not be,
Since Thou art sent to dwell in me.

HELEN ELIZABETH COOLIDGE.

To WALK with God, in His felt Presence, is to have life's troubles broken to us as they come. Each day is met with the undivided strength which belongs to it, unimpaired by apprehension for an unknown future, braced up by an ever-gathering experience of unbroken blessings in the past.—*Canon Newbolt.*

DEATH OF ARCHDEACON TIFFANY

Distinguished New York Presbyter Passes to his Rest

NEW APPOINTMENT UPON TRINITY STAFF

Trinity Hospital Abandoned

MUCH NEED IN NEW YORK FOR SUCH AN INSTITUTION

The Living Church News Bureau
New York, August 26, 1907

THE Rev. Dr. Charles Comfort Tiffany died of apoplexy on the 20th inst., while on a visit to the Rev. Dr. Huntington at North East Harbor, Maine. The Burial service was held at St. Mary's-by-the-Sea and the remains were brought to New York for interment at Woodlawn, on the 23rd. Dr. Tiffany was educated partly in Germany and partly in this country, and was one of our foremost scholars. He was formerly Archdeacon of New York, and as such came in contact with the Church life of the city in its manifold aspects. He was born in Baltimore in 1829, the son of Comfort and Laura (Burr) Tiffany. His education after that of the grammar school was received at Dickinson College, at Andover Theological Seminary, and at the universities of Halle, Heidelberg, and Berlin. He also received in later years the honorary degree of D.D. from St. Stephen's College and, later, from Yale University. Ordained in 1868, he served until 1871 as rector of St. James' Church, Fordham, N. Y. He was then until 1874 assistant on the Green Foundation at Trinity Church, Boston. After that he began his long ministry in New York City, as rector of the Church of the Atonement. He succeeded to the rectorship of Zion Church in 1880, continuing, after the consolidation of Zion with St. Timothy's, to be rector of the united parish. He was appointed Archdeacon of New York in 1893. Outside of the diocese, Dr. Tiffany was probably best known as chairman for some years of the Church Congress, and as an ardent friend of that institution since its inception. He was also an author of considerable note, his most important work being a *History of the American Church*. He was Bohlen lecturer in 1897 and his lectures were afterward published with the title *The Prayer Book and the Christian Life*. His earlier books were *Expession in Church Architecture* and *Modern Atheism*.

The announcement is made of the appointment of the Rev. C. R. Stetson of the Pro-Cathedral staff of Washington, D. C., to be vicar of Trinity Church, New York, succeeding the Rev. Dr. Steele, who resigned July 1st. Mr. Stetson has had partial charge of the Church of the Good Shepherd in Washington, one of the Cathedral missions. Mr. Stetson is a graduate of Harvard University in the class of 1894, from which institution he took the degree of B.A., and afterward received theological training at the General Theological Seminary and in the Seminary at Alexandria, Va. He was ordained deacon in 1898 and priest in 1899 by the Bishop of Washington, and his entire ministry has been spent in the national capital.

The old Trinity Hospital building in Varick Street was closed on August 16th. It was originally the vicarage of St. John's Chapel, then became an infirmary, and finally a hospital under the management of the Sisters of St. Mary. The building is out of date, and badly in need of repairs. It will possibly be taken down to make room for a business block, but it is much to be hoped that Trinity parish will not entirely abandon the hospital idea. There is a great need of some such institution in or near New York, to which might be sent, without any red tape, men who have been down physically, usually through drink or vice, but of whom there would be good hope for the future if they could be rescued from their ordinary city surroundings and sent to a place where they could be cared for and built up. The Brothers of Nazareth did this work at Priory Farm, but now they have gone there is no place to which a priest can send anyone who has made a new start and still needs a strong helping hand.

A correction is sent by the superintendent of the City Mission to an item in the New York Letter of August 17th. The Fresh Air Home maintained by that society is near Milford, Conn., and not near New Milford, as stated. The society has taken out about two hundred guests at a time during the summer, and as it entertains a separate relay every two weeks, the whole number entertained during the season is very much larger than that stated in THE LIVING CHURCH. The house is open for about three months, and will this season have accommodated about 1,100 persons.

SUMMER NEWS FROM CHICAGO

Thermometer was High, but there are Congregations

IMPROVEMENTS AT CHURCH OF THE EPIPHANY

The Living Church News Bureau
Chicago, August 26, 1907

DURING part of August the weather has been very warm. On the second Sunday in the month the thermometer reached almost 100 degrees, and the congregations at the afternoon and evening services were much reduced, though in the morning there was a good attendance at the earl Holy Eucharists in many parishes.

The Rev. Dr. Francis J. Hall of the Western Theological Seminary is spending the summer at his cottage in Onekama, Manistee County, Michigan. During the summer the Rev. E. H. Merriman has been residing at the seminary, and has devoted considerable time to cataloguing the library. Among the recent improvements at the seminary has been the enlargement of the rooms of the library and the completion of a suite of rooms for the use of a Fellow.

One of the chief causes of severe labor in maintaining some of the older parishes of Chicago is the shifting character of much of the population residing within two or three miles of the heart of the city. One of these parishes, numbering about 800 families or parts of families, reports that only about 65 of these families are now residing in the same place where they were eight years ago. All the others have either moved, or have become newly identified with the parish within these eight years. Similar records could be shown, in all probability, by other parishes similarly situated. This constant change in membership entails an enormous amount of labor on the part of clergy and parish visitors, incident upon recruiting not only the parish finances, but the officers and members of the various societies at work in these congregations.

The Rev. Dr. and Mrs. John Henry Hopkins have been spending the month of August in their tent at Grand Isle, Vermont, and are to return to Chicago on August 30th. During August the chapel of Epiphany Church has been completely redecorated, mainly in ecclesiastical green, and the chancel entrance has been accentuated by the addition of two pillars near the altar. The new marble altar which was placed in the chapel in July, is of great beauty, and is adorned with handsome eucharistic lights, which were given as a thank-offering by Mr. and Mrs. William Holmes Onderdonk, members of the last Confirmation class. The daily services have been maintained at Epiphany all during the summer, as have been also all the Sunday services, and a summer session of the Sunday school. The Rev. E. H. Merriman has been in charge of the parish during August. The choir of Epiphany Church camped out at Lake Cora, Michigan, in July. At Grace Church, Oak Park (the Rev. E. V. Shayler, rector), the attendance at the services this summer has been larger than ever before. The rector has been absent in the East, in Boston and at Deer Isle, Maine, and the parish was in charge of the curate during his vacation. The choir camped for one week, early in August, at Troy Lake, Wisconsin, and a large chorus choir supplied the music at the parish church during their outing.

Among the most generous parochial subscriptions to the Men's Missionary Thank Offering in this diocese is that given by the men of the Church of the Good Shepherd, Momence. There are 137 communicants in this small town, and the M. T. O. contribution has already reached $70. The money was raised in response to the personal solicitation of Mr. Emory Cobb of Kankakee, one of the diocesan committee of seventeen in charge of the M. T. O. Mr. Cobb has been for many years a leading layman of the diocese, and is one of the lay deputies to the coming General Convention.

The vacation habit has had a larger vogue this year than usual among the Church people of the diocese generally, but the popularity of Chicago as a summer resort has brought so many visitors to the city that in numerous instances the congregations at the Sunday services have been well recruited, and the worship well maintained. The choir of St. George's Church, Grand Crossing, Chicago, went into camp at Black River, Michigan, near South Haven, during the latter part of August.

Early n the summer, the members of the vestry of St. Luke's parish, Evanston, presented to the former treasurer of the parish, Mr. Charles E. Dudley, a silver loving-cup of unusually beautiful design. Engraved on the cup was the following inscription: "To Charles E. Dudley, Esq., for more than fourteen years the Treasurer of St. Luke's Church, Evanston, Illinois, this loving cup is presented as a token, not only of the deep appreciation of the parish for his efficient services during that period, but also of the affectionate esteem in which he is held by those who have been associated with him on the Vestry." The names of the parish clergy and of the wardens and vestrymen are also engraved on this handsome cup.

With the last Sunday in August terminates the connection of the Rev. Harry S. Taylor with St. Edmund's mission, which has been using the rooms on the second floor of the Citizens' Bank Building, corner of Garfield Boulevard and State Street. This new mission has been placed in charge of the Rev. Dr. Herman Page, rector of St. Paul's parish, Hyde Park, and the Rev. H. L. Taylor has been the curate in charge for several months. He now goes East to take up his new duties at the Cambridge Theological Seminary. He has also been called to a curacy in Emmanuel Church, Boston, in addition to his work at the seminary. The mission of St. Edmunds has prospered greatly under his care. He recently came into the Church from one of the Protestant bodies, having been confirmed by Bishop Anderson in 1906, and afterwards ordained by Bishop Anderson to the diaconate on January 28th, 1907, and to the priesthood on the 23d of the June following. During the nine years since his graduation from Cornell University he has won high honors as a student both in this country, as a post-graduate at Cornell and at the Union Theological Seminary in New York City, and abroad at the Universities of Halle and Berlin. Previous to his Confirmation in Chicago, he held the chair of Church History and Old Testament in the Christian Institute of the Chicago Theological Seminary (Congregational), and also accepted a Fellowship in Systematic Theology at the University of Chicago. St. Edmund's mission was organized largely through his efforts. His chair at Cambridge will be that of Old Testament Interpretation. TERTIUS.

SUICIDE OF PROFESSOR JEWETT.

THE shocking intelligence is contained in a Los Angeles (Cal.) telegram of August 26th of the death, apparently by suicide, on that date, of the Rev. Edward H. Jewett, D.D., LL.D., professor emeritus of pastoral theology in the General Theological Seminary. Dr. Jewett, according to this report, was on Manhattan Beach, some 18 miles from Los Angeles, and in the presence of hundreds of pleasure seekers, cut his throat from ear to ear with a razor, killing himself almost immediately. He had been suffering from despondency and chronic melancholia and it cannot be doubted that if, as seems to be the case, the report is true, he was insane at the time of committing the deed.

Dr. Jewett was one of the most eminent theologians of the American Church during the years of his prime. He was born in Nottingham, England, in 1830, the son of William and Elizabeth Jewett. Coming in childhood to this country, he received his collegiate education at Hobart College, graduating in 1855, and at the General Theological Seminary in 1856. He had received the degrees of A.M. and LL.D. from Hobart and that of D.D. from the General Theological Seminary and from Racine College. He was ordained deacon in 1856 and priest in 1857 by Bishop De Lancey of Western New York, and spent his early ministry as rector successively at Norwich, Conn., Forestport and Boonville, N. Y., and Dayton, Ohio. For a long term of years he was professor of pastoral theology at the General Theological Seminary, and for several years past has been retired as professor emeritus. He was author of a volume on *Communion Wine*, published in 1856, and of the Bishop Paddock lectures entitled *Diabology*, published in 1889.

The intelligence of Dr. Jewett's death will be a great shock to hundreds of past students at the General Theological Seminary, where he was always revered by all who came in contact with him.

SPEND not your time in that which profits not; for your labor and your health, your time and your studies, are very valuable; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies.—*Jeremy Taylor.*

MR. GLADSTONE ON DIVORCE.

A CORRESPONDENT sends the following, being replies made by Mr. Gladstone to the four questions addressed to him, as published in the *North American Review* for December 1889:

1. Do you believe in the principle of divorce under any circumstances?

2. Ought divorced people to be allowed to marry under any circumstances?

3. What is the effect of divorce on the integrity of the family?

4. Does the absolute prohibition of divorce where it exists contribute to the moral purity of society?

"I undertake, though not without misgiving, to offer answers to your four questions. For I incline to think that the future of America is of greater importance to Christendom at large than that of any other country; that that future, in its highest features, vitally depends upon the incidents of marriage; and that no country has ever been so directly challenged as America now is to choose its course definitely with reference to one, if not more than one, of the very greatest of those incidents.

"The solidity and health of the social body depend upon the soundness of its unit. That unit is the family; and the hinge of the family is to be found in the great and profound institution of marriage. It might be too much to say that a good system of marriage law, and of the practice appertaining to it, of itself insures the well-being of a community. But I cannot doubt that the converse is true; and that, if the relations of husband and wife are wrongly comprehended in what most belongs to them, either as to law or as to conduct, no nation can rise to the fulfilment of the higher destinies of man. There is a worm in the gourd of the public prosperity; and it must wither away.

I. "On the first of the four questions I have to observe that the word divorce appears to be used in three different senses. First, it is popularly applied to cases of nullity, as in the world-famous suit of Henry VIII. This sense has only to be named in order to be set aside, since the finding of nullity simply means that, in the particular case, no contract of marriage has ever been made.

"The second sense is that which is legally known, in canonical language, as divorce *a mensâ et toro*—from board and bed; and which is termed in the English statute of 1857 judicial separation. The word is employed apparently in this sense by our Authorized Version of the Bible.

" 'Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery' (St. Matt. v. 32).

"The Revised Version substitutes the phrase 'put away.' The question now before me appears to speak of a severance which does not annul the contract of marriage, nor release the parties from its obligations, but which conditionally, and for certain grave causes, suspends their operation in vital particulars. I am not prepared to question in any manner the concession which the law of the Church, apparently with the direct authority of St. Paul, makes in this respect to the necessities and the infirmities of human nature.

" 'Unto the married I command, and yet not I, but the Lord, let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband' (I Cor. vii. 10, 11).

II. "The second question deals with what may be called divorce proper. It resolves itself into the lawfulness or unlawfulness of remarriage, and the answer appears to me to be that remarriage is not admissible under any circumstances or conditions whatsoever.

"Not that the difficulties arising from incongruous marriage are to be either denied or extenuated. They are insoluble. But the remedy is worse than the disease.

"These sweeping statements ought, I am aware, to be supported by reasoning in detail; which space does not permit, and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads:

"That marriage is essentially a contract for life, and only expires when life itself expires.

"That Christian marriage involves a vow before God.

"That no authority has been given to the Christian Church to cancel such a vow.

"That it lies beyond the province of the civil legislature, which, from the necessity of things, has a *veto* within the limits of reason upon the making of it, but has no competency to annul it when once made.

"That, according to the laws of just interpretation, remarriage is forbidden by the text of Holy Scripture.

"[I would here observe:

"1. That the declarations of the Gospels of St. Mark and St. Luke and the words of St. Paul (I. Cor. vii. 10, 11) make no exception whatever.

" 'Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. And in the house his disciples asked him again the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery' (St. Mark x. 4-12).

" 'Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery' (St. Luke xvi. 18).

"2. That the language of St. Matthew prohibits absolutely the remarriage of a woman divorced or put away (*apolelumenēn*, not, *tēn apolelumenēn*).

"3. That the reservation found in St. Matthew only is reasonably to be referred to the special law of Moses, or what is here termed *porneia*.].

"That, although private opinions have not been uniform even in the West, the law of the Latin Church, and also of the Anglican Church, from time immemorial, allows of no remarriage.

"[Divorce with liberty to remarry was included in the *Reformatio Legum Ecclesiasticarum* under Edward VI.; but that code never received sanction. In all likelihood it was disapproved by Queen Elizabeth and her advisers.]

"That divorce proper, without limitation, essentially and from the time of contraction onwards, alters the character of marriage, and substitutes a relation different in ground and nature.

"That divorce with limitation rests upon no clear ground either of principle or of authority.

"[In England it was urged, on behalf of the bill of 1857, that adultery broke the marriage-bond *ipso facto*. Yet when the adultery is of both the parties, divorce cannot be given! Again, it is said that the innocent party may remarry. But (1) this is a distinction unknown to Scripture and to history, and (2) this innocent party, who is commonly the husband, is in many cases the more guilty of the two.]

"That divorce does not appear to have accompanied primitive marriage. In Scripture we hear nothing of it before Moses. Among the Homeric Achaians it clearly did not exist. It marks degeneracy and the increasing sway of passion.

"III. While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch. The parental and the conjugal relations are 'joined together' by the hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interest and affections, but also the creation of new, joint, and independent obligations, stretching into the future and limited only by the stroke of death. These obligations where divorce proper is in force lose all community, and the obedience reciprocal to them is dislocated and destroyed.

"IV. I do not venture to give an answer to this question except within the sphere of my own observations and experience and in relation to matters properly so cognizable. I have spent nearly sixty years at the centre of British life. Both before and from the beginning of that period absolute divorces were in England abusively obtainable, at very heavy cost, by private Acts of Parliament; but they were so rare (perhaps about two in a year) that they did not affect the public tone, and for the English people marriage was virtually a contract indissoluble by law. In the year 1857 the English Divorce Act was passed, for England only. Unquestionably, since that time, the standard of conjugal morality has perceptibly declined among the higher classes of this country, and scandals in respect to it have become more frequent. The decline, as a fact, I know to be recognized by persons of social experience and insight who in no way share my abstract opinions on divorce. Personally, I believe it to be due in part to this great innovation in our marriage laws; but in part only, for other disintegrating causes have been at work. The mystery of marriage is, I admit, too

profound for our comprehension; and it seems now to be too exacting for our faith.

"The number of divorces *a vinculo* granted by the civil court is, however, still small in comparison with that presented by the returns from some other countries."

SERMONS TO HIMSELF.

By an Up-to-Date Parson.

V.—On breadth and compromise.

I DINED with Mrs. Wardwell-Johnson last night. She received me very graciously, and I was the only guest. The dinner was served on the large square piazza overlooking the river through a screen of tall palms. From the ceiling of the piazza were suspended a number of bronze lamps furnishing bits of color in the deepening twilight; and the table was lighted with candles.

The dainty china, the delicate linen, the old silver, and the cut flowers, each appointment and adornment of the table was perfect of its kind, and in exquisite taste. Mrs. Wardwell-Johnson wore a magnificent dinner gown which showed her beautiful neck and shoulders to the very best possible advantage. The tread of the sedate butler was muffled in the deep pile of the Persian rug as he deftly served the seven courses; and when after the coffee and the Chartreuse, Mrs. Wardwell-Johnson took a cigarette from a dainty jewelled case and, lighting it, settled back in her chair for a comfortable smoke, I must confess I was somewhat surprised; but she made such funny little grimaces as she blew the smoke in the air and held the cigarette aloft between her heavily jewelled fingers, that I was much amused, although I must confess that I am rather old-fashioned in some of my prejudices, though I try to be as advanced as I comfortably can, you know.

Of course I could not refuse when she passed the box to me. She poured out for herself a liberal allowance of whiskey and water, and I took some, though I did not drink it, as it always goes straight to my head and makes me silly.

She asked me if I objected to her cigarette, and of course I said, Certainly not, and she complimented me on my broadmindedness. That was awfully clever of her. She struck a tender spot; because I have always prided myself on being broadminded; but it gave me the cold shivers to think that after she becomes my wife she might offer to smoke a cigarette with the Bishop at our dinner table. She further said so many provincial pious parsons are afraid of people with means who may appear a trifle worldly, that they seem to think that the only people who have souls worth saving, are those who can be reached by tracts, coal, jelly, and the district visitor; and so salvation seems to be a perquisite of the middle and lower classes; those who live in tenements, chew with their mouths open, and say "I done it." Worldly people have souls; and if riches, as you say, lead into temptation, that is all the more reason why you should try to help rich people; and you know yourself that you said that that cream-of-celery soup was simply delicious.

"Moreover," she continued, "I like a parson who takes broad and generous views in matters of theology. Nobody in these days believes in the dry, dogmatic husks of the ancient mediæval creed, you know; and if you parsons expect us to remain in the Church, you must adapt your belief to the genius of a living age. A fixed creed is a dead creed; and we can accept its spiritual symbolism, while we reject its letter. I can't see that it is of any particular consequence what anybody believes, as long as they behave themselves, and return one's calls, and don't tuck their napkins in their collars or eat pie with a knife. I am very glad that you are such a broadminded parson, because you see that definite, dogmatic teaching makes one so uncomfortable occasionally, if one manages to accept it as true."

When Mrs. Wardwell-Johnson finished, I must confess that for some reason or other I felt awfully uncomfortable. She must have noticed it, for she immediately proposed that we go to the music-room, and she sang for me that most heavenly of songs, Anton Rubenstein's *"Du bist wie eine Blume."* She has a fine voice and she sang with much feeling. I confess I was more or less under the spell of the sensuous delight of the exquisite song; but you know, curiously enough, while she was singing, I kept thinking about Mildred. I simply could not get her out of my mind. That little pathetic look she has when she is disappointed about anything kept reappearing to my mental vision, and I wonder why?

When I said good-bye Mrs. Wardwell-Johnson gave me a check for the soup-kitchen; wasn't that thoughtful of her! Just as I passed out of the door she remarked casually that she always made it a point to give what she won at bridge, to charity; and did not spend it on clothes, as most women did. Of course it was too late to refuse the check without making myself ridiculous (you see I was already out on the sidewalk, and she was closing the door) but I felt awfully uncomfortable about it; and it didn't improve matters much when I remembered that she had the reputation of asking young men to her house to play bridge who could not possibly afford to lose what she won. But after all, money is money; and I cannot be held responsible for the way it is obtained, and if you go back far enough, all money is tainted, and to refuse charity from a lady is sheer impertinence.

I really had an awfully good time; but when I got home, my apartments seemed terribly shabby and sordid, and I realized as never before how necessary a luxurious environment is to my happiness. I must make my dinner call soon.

Now that dinner with the wines never cost less than fifteen dollars; and yet, when I asked Mrs. Wardwell-Johnson for a subscription to domestic missions the other day, she gave me three dollars, saying that as some of her securities had recently shrunk, she found it necessary to economize. Curious, is it not, how the economy of rich people begins with the Church? But that is nasty of me after having eaten her salt, and the dinner was absolutely perfect.

Now William, my dear, it is time for a little heart to heart talk in the way of a pithy sermonette; so brace up, and give me your attention. It will soon be over, and you know that is generally a comfort in the matter of sermons.

You remarked a few moments ago, William, that you prided yourself on being a broadminded man. Are you sure that you know just what you mean by "broad"? You thought that you meant that narrow mindedness and an unscientific temper in the twentieth century on the part of a man of culture, are the very worst sort of an anachronism; and William, you are undoubtedly right about that. A man in these days must hold himself in readiness to accept truth wherever and in whomsoever he finds it, even if it undermines some of his most cherished convictions; and offends some of his strongest prejudices, and compels him to readjust his whole mental attitude, even in theological matters. But you see, William, that it does not logically follow that the most loud-mouthed iconoclast is the wisest man, or the profoundest scholar. Just because a thing is new or unconventional it is not necessarily true; and because a thing is old, it is not therefore false or worn out. The wise man is mighty slow about surrendering an old, well-tried conviction in the face of a self-confident, sneering theory, or a scientific generalization from quite insufficient data; and in your zeal to be thought quite up-to-date you have assumed without sufficient evidence that the most radical social or theological innovator must be right; and that to be truly broad, one must embrace the passing fad of the hour, and hold nothing definite, positive, or certain; and one must abandon all sharp moral distinctions, and convert Christianity to the world, rather than convert the world to Christianity. You see that the logical process of abandoning the letter of the Creed for some sublimated spiritual essence of the Creed which nobody can define or understand, is simply throwing the creed over-board altogether. Unconsciously perhaps, you have been slowly losing your hold on the Faith once for all delivered to the saints, the Faith you have vowed to teach, and you have been substituting for it mere ethics and humanitarianism; and the worst of it is, not merely that your people are perplexed, troubled, and confused by what you preach, but you have put yourself in a most unfortunate position—shall I say a dishonest position? You are shocked at that word dishonest. You think it unjust, and slanderous. But you see you received your commission to preach as a teacher of the Church on condition that you preach a certain definite Creed, and not your own views. That was the mutual contract involved in your ordination vows, just as when you are elected the treasurer of, say, a great hospital, you pledge yourself to administer its funds according to the rules of the institution, honestly, and apply them to the purpose for which they were given, and to nothing else.

If you spent them in buying an automobile or a moter-boat for yourself, you would be called dishonest; and so when you take the Christian, Catholic Faith committed to your care, and attempt to explain away the supernatural element of it, as a divine revelation given by God (not evolved by men), you violate your contract, you misappropriate that which does not be-

long to you, and you are in the most literal sense of the term, dishonest.

If you really believe that advanced critical science has made belief in the Creed impossible, and has undermined the ethical value of the Ten Commandments, you are perfectly welcome to believe and think as you like; but you no longer have the slightest right as an honest man to assume to represent the teaching of the Church, which does hold both the Creed and the Ten Commandments. You have no business to be guilty of reciting one Faith at the altar, and preaching another Faith in the pulpit. Hence you see that the real question is not one of "Breadth," or "liberality," but one of just commonplace, everyday honesty. When you vow to defend the Faith, and then proceed to undermine it, under cover of broadening the Church, and making it easy for those who believe little or nothing to enter the Church, don't flatter yourself, William, my dear, that you are a martyr to the cause of "breadth" when honest Churchmen object to your methods. You are not a martyr, but something of a very different name. You are not exhibiting the spirit of martyrdom, but your own lack of logical sense, and critical scholarship, and the dullness of your conscience. The Church has somehow managed to pull through for nearly twenty-odd centuries believing the old Creed without your assistance; and the probability is that she will survive your fads for at least a few years more.

You just keep right on preaching the reality of sin, and salvation from the power and penalty of it through the sacrificial love and grace of the Son of God, and let the more rationalistic critics destroy each other, as they seem to delight in doing.

And now, William, as to the social side of this question; Don't compromise your fine sense of honor by giving your sanction to social habits you believe to be wrong or dangerous. If you disapprove of gambling, don't use money won at bridge for religious purposes. Have the courage to decline such gifts, and don't insult your Maker by offering Him that which costs nothing; no labor, no self-sacrifice, no love, nothing whatever which gives any spiritual value to the gift. God cares nothing for the market value of your coin. It is valuable and acceptable to Him only in so far as it represents spiritual effort, love, and sacrifice.

Breadth of social sympathy with all sorts of men is one thing; compromise with bad social customs is quite another; and you will never win a single soul to God through compromise with that which your conscience disapproves. This does not mean that you are to meet your wealthy parishioners with a long face, or go about among them as a self-appointed social critic, a pious prig, or a prude. If you do, you will fail utterly to reach or help a single one of them; but when you are brought face to face with a direct moral issue in your relation to such people, you must meet it as a commissioned officer of God should meet it, without fear or compromise of any sort. Remember that there is only one breadth, and that is the breadth of Truth; and you will be broad just in proportion as you are loyal to that truth.

Well, William, old man, I am afraid that I am not quite so broad as I was, for I feel as if I had shrunk more or less during that last sermon. It certainly never occurred to me before that when a man holds any truth either of theology or natural science, he must be narrow enough to discard that which contradicts it, simply because the logical sense forbids a man to hold truth and its contradiction at one and the same time. The Creed is true, or it is false; and if it is true I imagine I better preach it, and if it is false, I think I will resign, withdraw, and denounce it.

Those who, spite of all their consciousness of sin and defilement, are yet also conscious that they have been renewed in the spirit of their minds, and know the blessedness of seeing God, oh, how anxiously, how jealously should they watch their hearts, how earnestly seek for increasing purity of heart; for, if utter impurity of heart makes it impossible to see God, then it is also true that partial impurity makes it difficult to see Him. Never does there rise in our hearts an evil desire, a rebellious thought, a vain imagination, that it does not dim our vision of God. And not only does it make it more difficult at the moment of its presence to see Him, but it tends to impair our spiritual vision ever after. No evil thought can pass through the imagination without leaving its trace upon the memory; and long, long after it has been repented of as a sin, it may return again and again to haunt as a temptation, connecting itself by some subtle law of association, perhaps with the very highest and holiest subjects, starting upon us in our most solemn meditations, intruding as a wandering thought in our most earnest prayers.—*Selected.*

GOD'S MESSENGER OF SONG.

To Clarence M——.

To hymns that angels sang on high
At our dear Saviour's birth,
May now be heard a sweet reply
On this, God's lowly earth—
The voice He gave to you in love
To echo here the songs above.

To me it seems that tones so pure
As God to you hath given
Must needs through time and space endure,
Until they rise to heaven,
And join the sacred chorus there
Of "angels ever bright and fair."

While coming years will steal away
Your voice so clear and sweet,
May all your life to come, I pray,
With service be replete,
And acts of duty to your King
As pure as songs that now you sing.

George Herbert Nelson.

PRAYER.

By Marie J. Bois.

"YOUR prayers help greatly, do not let them fail us." After a week of intense longings for a deeper, nearer, more constant communion with God, after special petitions for the *spirit of prayer,* aware of the weakness of my efforts, yet trusting that He who inspired these unutterable longings would, in His own good time and in His own way, satisfy them fully, the answer comes, comforting in its clearness, wonderful in its simplicity: Imperfect as they are, "your prayers help greatly, do not let them fail us," and with renewed ardor the heart lifts itself up to God, offering Him the best it can give.

Have my readers known these moments of passionate longing to *help?* If they keep in touch with the great work done by the Church, how can they help knowing them? Everywhere the fields are white to the harvest; everywhere *laborers* and *means* are wanted; what then shall the faithful Christian do who has neither means nor strength to offer? Is he to fold his hands and merely *wish* he could help? Fold his hands? Yes, but—*in prayer.*

"Pour out thy soul for them in prayer victorious,"

and thus he can truly help.

How then, shall we pray? Ah! let the Church answer; let the beauty, the comprehensiveness of the Sunday collect, throw its radiance, throughout the whole week, and enlighten our ignorance; "that they may obtain such things as shall please thee, make them to ask such things as shall please thee." If we earnestly ask to be made to ask such things as shall please Him, will He not answer? Will He not draw near to the disciple who obeys the command: Draw near to God and He will draw near to you? Will He not teach the heart which cries out: Lord teach *me* how to pray? Truly, He will!

The very awakening of that heart is a proof of it; this call to a close communion, to more earnest, sincere efforts in the wonderful sphere of prayer, will be blessed by Him if we hearken to it. But first must come the stilling of that tempestuous heart, if it is to reflect the spirit of the Master, *it must lie still at His feet.* How clearly this came to my mind yesterday, during my early drive to church; the bay was without a ripple, every cloud, rock and tree was reflected in its most minute detail, and I thought of how glorious it would be, if our heart could thus reflect the image of the Master. We then should really be praying always.

And remember: *"We should ask for large things.* Follow the prayer which the Master gave to His disciples. It has in it but one petition for an earthly good and that petition is swallowed up in the music of the great cries that go before and come after—the longing for the establishment of God's kingdom on the earth, and the pleading for sufficient strength to come off victorious over temptation and evil.

"Prayer is *not* asking for things and getting them; it is spiritual fellowship with the All-Father."

On every member of the Church it is incumbent not to addict himself to this party or that, but to endeavor to learn of all. He will reject the exaggerations of each, but he will seek to appropriate the truths of each. Thus only will he arrive at a knowledge which is higher than what is called high, and pierce deeper than what is called low, and spread wider than what is called broad.—*Bishop Lightfoot.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

MOSES, HIS LEADERSHIP AND DEATH.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XI. Duty Towards Thy Neighbor. Text: Ps. lxxvii. 20. Scripture: Deut. xxxiii. 1-5, 26-29; xxxiv. 1-12.

REVIEW briefly the life of Moses. The three periods of forty years each are easily remembered; the first in Egypt, the second in Midian, the third as the leader in the wilderness. During the first two he was being prepared for the work of the third. Thorough preparation is important. The Lord Jesus was thirty years preparing for a ministry of not much over three years. Moses was eighty years getting ready for the last forty. During the first forty he received all the "book learning" and education that was necessary, but it took another forty years for him to learn to know his God. No one is ready to do much for God until he has learned the importance of working according to His plans. It seems to have been this that it took Moses forty years to learn (Acts vii. 22-25; Ex. iii. 11, 12).

To understand the appointed lesson, it will be necessary to refer to the sin of Moses which kept him out of the promised land, and which caused God to bring his life to an end at this time. The story is told in Numbers xx. 1-12; xxvii. 12-14. Moses was commanded to speak to the rock. Instead, he struck the rock with the rod. His words also seem to arrogate to himself the credit of the miracle. Later he prayed that the penalty of his sin might be removed (Deut. iii. 23-29), but it could not be. All this emphasizes the importance of exact obedience to God when we are doing whatever He has given us directions for doing. God puts a high value upon obedience. It is not always the thing that is to be done which is important, but it is a very important thing whether we trust Him enough to be willing to do just what He bids us do. Baptism, Confirmation, the Holy Communion, going to church, may seem to make but little change in a man, but at least they make of him one who is obeying God.

And now the time had come for the Children of Israel to go into the promised land. Moses' work was done, and Joshua was to take up the burden of leadership. Moses first of all carefully finished up the written records which he was leaving behind him (Deut. xxxi. 24-27). He gave a solemn charge to Joshua, the new leader. Then he asked for an assembly of the people, with their elders and officers at the head of each tribe. When they had been gathered he sang the song which is recorded in Deut. xxxii. In it he set forth the glory of God, showing how He had helped the nation at every turn. And in conclusion he pointed out that it was their "life," i. e. a matter of life and death to them to keep the commandments of the Lord and to be His children. He told them at this solemn time that their only hope of enduring as a nation lay in their faithfulness to God. He taught them the song, that they might be reminded by its words of the warnings which he now gave them.

Then having been warned of his coming fate, the mighty leader began to take leave of the people whom he had saved. You may picture the mighty patriarch as he goes down the line of the tribes as they are lined up before him. As he comes to each one, no doubt they kneel and he gives them the blessing, as recorded in Deut. xxxiii. For each tribe he has a blessing, summing up what is revealed to his prophetic eye as he now goes on the way to his final rest. The words addressed to all are included in the passage appointed for special study. Those words describe in poetic language the mighty power and the loving care with which the Lord had brought them thus far upon their way. "Ten thousands of his saints" refers to the hosts of angels into whose care they were given. "Jeshurun" is a poetic name for the nation, "the beloved Israel."

Then Moses turned away from the people to go up to take that last view of the good land into which they were going which had been promised him. Doubtless Joshua went with him some distance after the others had been left behind. But he, too, must stay with the people, and Moses went alone to his burial. From the mount near the Jordan, opposite Jericho, he was in a position to see the greater part of all the land which lay between him and the "sea," *i.e.*, the Mediterranean. With a map before them, your pupils would be interested in looking over the land which Moses saw from that mountain top. Edersheim says that he could see the terraces along the river falling step by step to the Dead Sea, and could see all the full extent of its western shore. He could see the sites of Hebron, Bethlehem, and Jerusalem to the southwest. To the west he could look over the rounded top of Mount Gerizim, beyond which was the great plain of Esdraelon, and see in the far distance the shoulder of Mount Carmel, on the coast of the Mediterranean.

In connection with this lesson a special interest attaches to the well known poem by Mrs. Alexander.

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angel of God upturned the sod
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trumpeters,
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on the ocean's cheek
Grows into the great red sun,

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,
So without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

"And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand in that lonely land,
To lay him in his grave,—

"In that deep grave, without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day;
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

"O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him He loved so well."

If you read this in class, ask your pupils to explain the allusion in the next to the last verse (St. Matt. xvii. 1-8). There are few great works of English literature which are not filled with Biblical allusions. No one not familiar with the Bible can understand these allusions. Simply as a matter of culture, the study of the Bible is important. But when to this is added the fact that the Bible contains the words of eternal life, we see the absolute necessity of its study.

As you look back over the work that Moses had done for this nation, you see why his name should hold such a high place in its annals. The nation was kept together in the wilderness as in a school, and this man was the school-master who taught the people and trained them into a nation. Carrying out God's directions, he gave them an organized body of laws, a regular system of worship, with ordained ministers in the Church of God. He was the great hero of the Hebrew people.

IN THE SPIRIT of man there is a hungry desire for eternity; if he knows how to apply it, it is his salvation. But, unhappily, man attaches himself to what he loves; if he loves perishable things, he seeks to render them eternal; it is thus that he seeks on all sides for supports to this falling edifice, supports as shaky as the edifice itself. Oh man! be not deceived! if you love eternity, seek it in itself. Oh eternity! thou art in God alone; but rather, oh eternity! thou art God Himself!—*Bossuet.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

WRITING TO MISSIONARIES.

To the Editor of The Living Church:

GLADLY will I try to answer your correspondent's inquiries as to what we can write and send to missionaries; all the more willingly so, because several letters have reached me asking the very same thing.

I firmly believe that there is a vast field of usefulness open to each of us, if only we are willing to obey the summons to go and work in the vineyard. Some must be IN the vineyard: digging, planting, weeding; others must manufacture clothing and tools for them; others again prepare food and refreshment for the weary workers: truly, there is a great variety in the work. We, at home, *can* do and *should do our part.*

How to begin? My way was to answer an appeal read in THE LIVING CHURCH. It came from South Africa and stated that "reading matter would be most gladly received in this lonely spot." I sent a book and wrote a letter. What did I say? I hardly recollect; one thing only I remember: I was longing to do something for the Master and to help cheer His lonely worker.

Inexperienced as I then was of this particular way of doing mission work, I foolishly waited for an answer, which came *three months afterward,* although my letter had been answered *at once.* In reading the missionary's hearty thanks, I could not help but feel rather ashamed of myself that I had not *persevered* and kept on sending books and papers. But from the day of that first answer, one morning in the week is given to that special work: writing and packing things for my missionary friends in Africa and in China.

That the missionaries appreciate my efforts is proved by their regular correspondence and by the interesting details they give me of the work; also by one of them sending me the address of two other missionaries, "man and wife, three hundred miles inland, alone among the heathens, waiting and working patiently for the Master"; could I write to them also?

Your correspondent seems to think that they could not possibly be interested in her letters, she fears that because she leads a quiet, retired life, she would have nothing interesting to say to them. I think that on the contrary, those whom He sets in quiet places are the very ones who can do this work for Him. Missionaries would not care for brilliant descriptions of the world's doings. Simply write that you want to help, that you are anxious to do something for them, and you will wonder how thankfully your effort will be accepted.

Let me quote from a letter recently received: "It is difficult," says a missionary, "to create any *real* and *lasting* interest. Support is given spasmodically and half-heartedly—with, of course, the usual number of noble exceptions. I thank you for the interest you are creating among your friends. I shall be pleased to hear from any other and to be remembered in their prayers."

What to send? Books, magazines, unmounted pictures (rolled), pretty, artistic postals, for the natives are children in their admiration. Magazines, without the advertising section, for the postage is rather heavy. I remember how interested I was over the missionary's graphic account of a trip inland: *"roads"* made of deep sand, muddy creeks to cross, the kind of travelling which makes his description of the annual visit of the Bishop most telling: "The Bishop arrived yesterday, looking like a tramp, as usual." The trip over, he arrived HOME—the little hut which since has been blown down by a cyclone—and found a parcel of magazines awaiting him with his mail. How boyish his delight! "I am going to have a real holiday with them," he wrote. Truly I was glad I had sent them, for he certainly deserved his holiday, though he did not boast of the work he had done.

A missionary from China, to whom I sent *The Little Pilgrim and the Book Beloved,* wrote to me that they were going to give the play in the Sunday School.

Thus I try to keep in touch with missionaries and their work. But my letter is already too long and I surely have said enough to give an idea of how to begin this most interesting work. Ere I close let me give one more suggestion. Send to your missionary, the catalogue of one of the great publishers and ask him to forward a list of books, out of which you may choose later on, though you need not wait for that list to send something interesting. You will understand the usefulness of this advice, when I tell you that in the list I received from Africa, and which, thanks to the help of a generous friend, I was able to order entirely, there were books I never would have dreamt of sending: farming, agriculture, medicine, as well as theological books. It made me realize as I never did before what the work of a missionary is.

Will THE LIVING CHURCH forgive this long letter? I could not but tell all I know that *can be done to help missionaries,* and, after all, it is but the A, B, C of the work.

MARIE J. BOIS.

To the Editor of The Living Church:

WHEN I read the article entitled "Summer Work for Missions," in your issue for July 6th, which urged the "thousands of young people about to enter on their summer vacations" to spend their spare moments writing to missionaries, my heart sank at the prospect of her advice meeting with a ready acceptance, and I was tempted to quote the advice of *Punch* on getting married: "DON'T!"

The writer of that article professed to believe that many people would take up such "Summer Work" if they only "thought of what it means to them (the missionaries) to receive letters," but from the missionary's point of view, the first thing it means is that *those letters must be answered!* Was it not strange that the very next number of THE LIVING CHURCH should contain another article by the same contributor, on "Useless Correspondence"? In this article we find, for comparison with the earlier advice: "When I think of the many hours spent at my desk, writing what I fondly imagined were witty letters, I cannot but wish I had not thus wasted my time and what is worse still: *the time of others"* (italics mine).

And yet the article in the *Alaska Churchman* voices a great truth. There is nothing which cheers and encourages the representatives of the Church, at their posts in the mission field, as does the evidence of cordial interest and sympathetic *personal* support. This it is which a *letter* brings, and for this the exile watches and longs, till the arrival of the mail. Yes, and sometimes when the mail does *not* bring it, loneliness and discouragement lurk in the depths of the empty mail bag! But it is the friends and acquaintances of the missionary who are the *most* to blame, and next to them probably the missionary himself. One may lose a correspondent by a neglect which is not wholly intentional. I do not know a *single missionary* whose hands are not *full* with answering letters! Of course there are missionaries and missionaries, and no one can speak for them all, but for every mail that *brings* a letter, there must be another which *takes* a letter, and it takes *time* with it, too, even when there may be but two or three mails a year, as no doubt is the case in some parts of Alaska.

How can "a perfect stranger" be expected to write a letter to any missionary, which shall not swell the bulk of the "useless correspondence"? This is the substance of the enquiry in your issue for August 17th, and I venture to suggest an answer.

In my humble opinion, any one *interested* in the missions of the Church can strengthen that interest, and also help and encourage some missionary, by writing to ask for information about some *specific* portion of the work of that individual missionary, and for suggestions as to how the writer may assist in it. I do not mean writing to ask "How are you getting along in China?" or "Tell me all about your conversion of the heathen!" A letter, even from a stranger, asking for a description of a particular "out-station" or kindergarten, or some account of his last Confirmation class reveals at once some degree of familiarity with his work already, and would meet with a cheerful response.

But a word of caution is necessary. The purpose of writing, the *raison d'être* of the correspondence, if it is to be redeemed from the category of "useless," must be *mutual* profit. Do not think that a letter written for selfish amusement or in a spirit of charitable cheerfulness will be a boon to the "worker in the dark fields of heathenism." It would be more likely to prove a bore. But a letter manifesting a desire for further knowledge of the work he or she is doing would be full of cheer

and hope. And the reply should quicken the enthusiasm, or renew the energy of the recipient, and stir up a desire and determination to *do* something to help in this work. Not only the individual letter writer should benefit, but also any guild, Sunday school, or auxiliary with which he or she might be connected, if the reply were judiciously used.

But courtesy demands that the reply be acknowledged, and in the natural course of things, its influence might be traced to an increase in contributions, or other evidence of greater interest in missions, and if so, this should be communicated to the missionary. It is not at all necessary that a "special" offering should be designated for his use, and against this practice the Board of Missions consistently exerts the weight of its opposition. But such personal contact once established, if kept up, *must* lead to some benefit to both parties. There is danger, however of neglecting this second stage of the correspondence. I may illustrate from my personal experience.

The rector of a parish in the Middle West, whom I had known before going to Japan, wrote to me requesting a letter about a certain work, to be read to the Woman's Auxiliary meeting on a date which allowed scant time for the reply. The letter was prepared with some care, after gathering the necessary information, and despatched as soon as possible. That was about six years ago, and if this falls under his eye, it may serve as a reminder that I have never heard whether it reached him in time or not.

Another acquaintance of mine, the priest in charge of a parish in an Eastern city, wrote to ask me to send some things for a "sale," and promised a reciprocal interest in our work. Some dolls were sent by parcel-post in time for the bazaar, and a few weeks later they were acknowledged, and I got a money order for two dollars (I think) "in lieu of trouble," and that was all!

Either of these incidents, if followed up, might have led, in these two parishes, to greater familiarity with the conditions in Japan and the results of the missionary endeavor there. And I should have been much better satisfied to feel that the interest apparently shown, had been in the Japan mission rather than in the local problem of raising money or of having something to read at a parish meeting. (Rev.) ALLAN W. COOKE.

(*Of the Japan Mission.*)

Church Missions House, August 19, 1907.

CLOSED CHURCHES.

To the Editor of The Living Church:

WOULD you kindly give room, for what I write below, in some near future number of THE LIVING CHURCH?

I am but a young man studying for the ministry of the Church, and possibly some one or more of the priesthood may think the following unbecoming in a postulant. But it seems to me, that it could be considered as an appeal that might come from many a layman of the Church. It is in regard to the keeping open of the church wherever it is possible to do so with safety. Frequently when in some town on a busy day, either sight-seeing or something more serious, one often feels inclined to step into the church for a minute or two. Especially is this often the case when in a strange town or city where the Church is well represented does one often desire to enter, sometimes merely to see, but many times for more serious thought. But how often does one climb the steps only to find fast-barred doors, and in many cases fast-barred they stay until Sunday. So we turn away disappointed and stroll on down the street to find a big Roman Catholic church wide open, or at least some one of the minor entrances open to welcome the parishioners or stranger, as it may be. Truly we can learn many good things from our friends in the Roman Church.

There is much more I would like to say in this matter, but courtesy to the priesthood forbids more than this appeal that I cannot quite resist. The instigation for writing this came to me more forcibly than ever last week. I was visiting a good-sized town in New York State where the Church is well represented by four parishes. I attempted to get inside of the four churches without any success. And it was on this occasion that the thought came to me with such force, that it seemed pitiful that in the larger towns and cities, at least, the church buildings should be closed, all during the week except for an occasional saint's day or the mid-week service.

Sidney, N. Y., August 17, 1907. Very respectfully, CURTIS W. KNAPP.

QUESTIONS FROM A TROUBLED LAYMAN.

To the Editor of The Living Church:

I AM a layman and a communicant of the Protestant Episcopal Church and I am in a great state of mental distress. Will you, can you help me? Will and can any of your readers help me? My trouble is this—I want to know what is the doctrinal standard of the Protestant Episcopal Church? Is there any authority in that Church? If so, what is that authority? Again if there is such an authority why are not the clergy made to conform to it? Is there a head or authority to enforce regulations, laws, doctrines, etc.?

The Bible states that our Lord instituted a teaching Church, that to that Church was committed the faith once delivered unto the saints, that He appointed a definite ministry to teach that faith until He should come again, that He gave the Holy Spirit to that Church to keep it and to guide it into all truth.

My rector in this city tells me that all these are facts and that the Protestant Episcopal Church, with the Roman and Greek Churches, constitute the Catholic Church in which these facts are realized. But on consulting other rectors I find that they teach differently. In fact I find that the shepherds are as much at sea as the laity. In one of our churches not long ago a Jewish Rabbi delivered the benediction or prayer at a public service. I have heard the ministry of all the sects into which the Body of Christ has been unfortunately divided, extolled and placed on a level with the ministry of the Church and I have heard the Bible spoken of as the Word of God in a sense which eliminates divine inspiration from many portions of the same.

Pardon me for troubling you about this matter, and I trust your readers may pardon me also. I am sure I echo the sentiments of many persons. If you say be guided by the clergy I answer, I desire to be so guided but one leads me in one direction and I hear the voice of another saying that a contrary direction is the path to take. If you say listen to my rector I answer my present rector teaches me thus, but when I move my quarters my new rector knocks the old foundations all to pieces from under me.

What I should like to know is:

(I.) What is the authority in the Protestant Episcopal Church?

(II.) If there be any such authority, why are the shepherds of the sheep not made to conform to it?

(III.) Is that which is truth in one parish or in one diocese error in another parish or diocese?

(IV.) Is every clergyman and every layman in the Protestant Episcopal Church authorized to teach and to practice whatever he desires, whether his desires agree with the standard of doctrine or not?

(V.) Is there any standard of doctrine, are there any laws, regulations, definite teaching, etc., in the Protestant Episcopal Church? If so, where are they? What are they? Who is authorized to enforce them? And why are they not enforced? so that distressed seekers after truth may not be told by one teacher a certain thing to be true only to have another teacher in the same Church tell him that what he has been taught to be true is untrue. HENRY P. REUCH.

New Orleans, La., August 21, 1907.

[I. The authority of the Protestant Episcopal Church is that which has been vested by Almighty God in the holy Catholic Church, limited by the greater authority of the whole Church, of which the P. E. C. is but a part. Her standards are primarily set forth in the Book of Common Prayer. Back of that book they include the standards of the Church of England, as is avowed in the preface to the American Prayer Book. Back of the Church of England they include the declarations of the whole Catholic Church during the period of her unbroken unity, to which the Church of England repeatedly appeals. Thus the standard of authority in the Protestant Episcopal Church is to be derived from (*a*) her own standards, (*b*) the standards of the Church of England, (*c*) ecumenical standards. II. The "shepherds of the sheep" are by the strictest enactments of canon law, enforced by their ordination oath, boud to conform to those standards. If, locally, any of them fail to do so, the failure to enforce the law is due to local causes, which may be sufficient or insufficient, but which do not affect the validity of the standards nor the sacredness of the oath of conformity. It has been the policy of the American Church to overlook a large amount of nonconformity on the part of the clergy in the belief that to do so is a lesser evil than to drive many, both clergy and laity, out of communion with the Church. The deposition of Dr. Crapsey proves—if it were necessary to prove—that there is a limit even to this toleration of nonconformity. III., IV. Of course not. V. Partly answered in the first question. The duty of enforcing obedience to the Church's laws and conformity

to her standards rests in part with the Bishop of any diocese and in part with Churchmen generally who, under varying conditions in different dioceses, have the opportunity to present recalcitrant ministers for trial. Where there is a conflict of teaching between different clergymen, the teaching of each should be tested by the standards of authority already cited.

Our correspondent should realize that though in specific instances it is, no doubt, carried too far, the Anglican toleration of a degree of nonconformity is in itself defensible and necessary to the well being of the Church in a period of intellectual unrest. From the earliest ages there have been differences between teachers and schools of thought in the Church that have sometimes been very violent. It is much more important that the Church should corporately declare the truth than that she should silence those, even within the ministry, who transgress it; although, as stated, it is quite probable that this tendency is carried to too great an extreme among us.—EDITOR L. C.]

CHILDREN AT THE EUCHARIST.

To the Editor of The Living Church:

ONE regrets to find anyone so narrow minded as to forbid the presence of children at the Eucharist. But loyal Churchmen, one would think, would be willing to be guided by the Prayer Book. When children are baptized their sponsors are bidden to have them "hear sermons." Now the only place where sermons are ordered by the Prayer Book is in the Communion service. Surely if, in obedience to the order in the Prayer Book, children are taken to that service, has a Bishop a right to forbid their presence at it? As there is no provision for the withdrawal of any, they have a right to stay through. The spiritual advantages to the children are very great, and we encourage in our diocese what are called children's Eucharists, but here we are merely pointing out the illegality of forbidding their attendance.

C. C. FOND DU LAC.

APPEARANCES.

To the Editor of The Living Church:

IN the communication under the above heading you exercised an editor's right and put it "For the sake of Appearances"; but though the heading was "Appearances," it was hoped that the change suggested might be made not "for the sake of appearances," but from a higher motive—for the sake of duty.

In re-reading the letter, the paragraph about a sheep wearing a lion's skin seems unkind and unworthy and it is hereby sincerely apologized for: it could have been expressed that the mild and benignant countenance, which his profession leads us to expect on a clergyman, is incompatible and entirely irreconcilable with the mustache of an army officer.

The first mention in history of people wearing a mustache is when Cæsar invaded Britain—the historians inform us that the British warriors cut the hair from their face except on the upper lip, where it grew in a great bunch and "added to the fierceness of their expression."

As our clergy do not desire to add "fierceness" to "their expression," will they not shave the whole face, or not shave at all? Why should not the profession of a clergyman be at all times and in all places known by his distinctive dress and distinctive appearance? There is no other profession that so strongly entitles its members to our respect, love, and honor.

Faithfully yours,

August 23, 1907. H. F. RUSSELL-HOWLAND.

AS TO BOY CHOIRS.

To the Editor of The Living Church:

AN article in this week's issue of THE LIVING CHURCH, written by the President of the Missouri State Music Teachers' Association, under the above caption, pains me very much. Whatever fault the writer may have found in boy choirs which have come under his observation, surely he must not judge all boy choirs according to that standard.

Personally, the writer of this article has sung in various choirs, both of boys and mixed. He has found deeper reverence in many of the former class than in the latter. To his personal knowledge, aside even from his own experience, many boys have learned to love the Church and her ways by such a connection. Many have become confirmed and have made good Churchmen. It is true, the average boy being full of animal spirits does not always experience the deepest religious feelings. Still it is decidedly unfair for any man to down boys as a class. Many boys, especially in volunteer choirs, are held in the Church simply by their love for sacred music, and their ability to render some service to the Church. Without boy choirs many boys are lost to the Church.

As for their ability to render reverently the solemn music, I would only wish that Mr. Hawley might listen to two or three consecutive services at the Church of the Advent, Boston, or to any large, well-trained choir. Even the standard of that rendered by practically volunteer choirs like St. Paul's, Malden, Mass., or Grace Church, Everett, would demonstrate sufficiently that a boy can interpret sacred music so as to lend devotion to the service. I have cited choirs in Massachusetts. I doubt very much if the boys of Missouri are less lacking either in talent or reverence. Again many of the boys at the Advent become acolytes, and some even look forward to holy orders.

The writer is one of the last mentioned class, and hopes sincerely that he may have a well-trained boy choir when he is settled in a parish of his own.

Yours in the interest of our boys,

LEWIS C. MORRISON.

Church of Advent Parish, Boston, Mass.

To the Editor of The Living Church:

IN last week's issue of THE LIVING CHURCH I read an article by one of your correspondents on boy choirs. It strikes me that although much space is allotted to the subject, very little is said with regard to boys' voices, and that what is said is untrue and certainly not founded on any real experience in dealing with boy choirs. In the first place boys *can* learn to read notes. In my experience I know a great many boys who after six months' work have become proficient and intelligent readers, and still more who within a year have acquired the same attainments. This I think proves that boys can learn to read notes. Also, all boys are *not* hard to manage and they do not have to be "clubbed" into shape. Boys' voices when properly trained, possess a beautiful, round, and sweet quality, which no woman's voice, no matter how many years of training there has been in back of it, has ever yet attained. I would call the attention of your correspondent to the marvellous success with which English boy choirs are conducted. Such men as Sir John Stainer and Sir George Martin, whose names will live forever in the history of Church music, knew and appreciated the value of the boy voice in a choir. There is that "reedy" element in a woman's voice which totally unfits it for the proper expression of the grandeur and loftiness of our Church music. Boys' voices when improperly trained and with that characteristic and beautiful "horn" tone lacking, are coarse and vile. While women are more devotional than boys, it is because they are older and appreciate the true meaning of the Church service. But is not the boy choir a channel whereby the boy may more readily learn and understand the real import of what he is singing? It is here that the competent choirmaster may be especially helpful.

The suggestion of your correspondent to "leave a few young boys and girls in the choir to keep them in training for the time to come when they shall take up the choir work as young men and women," is unpractical. How many boys are there who would go on practising indefinitely for that dim uncertain day when they would see the fulfilment of their years of labor? Boys demand results, and no interest would be taken in such an arrangement.

As a layman I should vigorously oppose measures to relegate boy choirs to that fantastic realm of "archaic institutions," and I think I would have the support of every one of the musically intelligent laymen, not to mention the others.

J. S. VAN DER VOLGEN.

Albany, N. Y., August 23, 1907.

To the Editor of The Living Church:

IT is to be deeply regretted that one professing himself a Churchman and, above all, a musician, should see fit to advocate the abolishment of one of the most beautiful, uplifting, and inspiring features of our Church worship—the boy choir.

All who are privileged to hear the singing of boy choirs, especially those under the direction of skilled masters, must deplore the attitude of Mr. Hawley as expressed in his letter published in the last issue of THE LIVING CHURCH.

How the assertion that "the whole value of our grand music is largely lost when sung by boy choirs" may earnestly be made is difficult of comprehension. On the contrary, who will not agree that its value is increased a hundred fold, not

from a technical standpoint, but in spiritual and devotional effect upon the hearers?

The strongest factor in influencing non-communicants to attend the services of the Church has been, unquestionably, the beautiful singing of the boy choirs. This fact alone should silence all opposition to their continuance.

Mr. Hawley advocates replacing the boys with women singers. Aside from the few cases where personal motives might enter, how many of the women themselves would favor the elimination of the boys?

Would that, in each parish, some beneficent soul might arise with an offering sufficient to establish an endowment fund to provide for the permanent maintenance of a boy choir, under the leadership of a competent director!

Chicago, August 25, 1907. GEO. H. NELSON.

LITERARY

The Development of Shakespeare as a Dramatist. By George Pierce Baker, Professor of English in Harvard University. New York: The Macmillan Co.

The critic may be thoroughly disposed to Shakespeare worship by a course of reading the perversities of George Bernard Shaw, and yet pause to follow Professor Baker's analysis of the plays with hyper-Germanic scientific methods, constructing a chronology from inherent evidence, as though he were pursuing the course of some great natural law. The sincerity with which his investigations are undertaken, the enthusiasm with which the slightest hints are made to reveal the author's mental growth and to suggest the methods and the sources of his composition, are extremely interesting and are an invaluable tribute to the wonder-worker who is the inspirer of them. Yet after all, who can help recalling the great Shakespeare-lover of all time, Charles Lamb, with a wistful wonder what he would have thought of all this fine spun ratiocination.

Ignorant, as we are, whether we possess the whole body of Shakespeare's plays, or how far those which we possess are originals, adaptations, or collaborations; of the conditions under which they were written, and of the real atmosphere of the seventeenth century, the efforts of our critic to formulate satisfactory theories of the plays are chiefly convincing of his own fond and brilliant imagination. Professor Baker does not himself believe that "it troubled Shakespeare at all whether his public heard of these plays as tragedies, chronicle plays, or merely as plays. What interested him was that the play should keep his audience attentive from start to finish (!) by a story full of interesting incident."

Do we add much to our appreciation of these wonderful works, which are not, after all, scientific phenomena, by knowing more than the fact that Shakespeare, as time went on, put into them more and more of interesting construction, of characterization, derived from experience, sympathy, and knowledge of other men's works; and of poetry of greater beauty and perfection?

Yet no poetry of Shakespeare's surpasses that of *Venus and Adonis* and the *Rape of Lucrece*, and few of his plays show a more complete mastery of dramatic situation than the early *Comedy of Errors*. However, the painstaking and fond illuminative study of Professor Baker is fascinatingly clever, and if it may be called fanciful, why nothing is more delightful than a play of fancy around an object of universal devotion—as the pious religionist delights himself with the legends of the saints! What a delightfully ingenious suggestion it is that the attitude of *Love's Labour's Lost* toward women in its sonneteering and elaborate eulogy implies the probability that it was first written to be performed before an audience mainly composed of women, and, pursuing the inference further, that this production must have been before the court of the Virgin Queen—herself such an adept in coquetry!

Professor Baker's papers, presumably constructed from university lectures, are somewhat carelessly edited. "Supers" is scarcely permissible. "Purple" passages are referred to more than once. What does Professor Baker mean by saying on the same page, of the Elizabethan audiences, "that they were not in the least exacting where audiences of to-day are most exacting, namely, in the matter of plot"; and, "what they demanded in a play, first of all, was a story"?

Nearly a third of the volume contains a very exhaustive archæological study of the playhouses of Shakespeare's time, the method of stage production, and the character of the audiences—admirable in every way.

FAITH cannot be one-sided. He gives Himself to those who give themselves to Him. They who so trust Him that He is sure they will follow Him even when they cannot see where He is going—to these He will give Himself freely, sharing with them His work, His Spirit, His reward.—*Dr. Marcus Dods.*

SUGGESTED SOLUTIONS OF THAT HISTORIC RIDDLE.

THE author of *Gospel Development* would suggest the following answer to your riddle: *Salvatio Ecclesia Christus* (Salvation in the Church of Christ). It may not be literally correct, but apparently it comes very near to the true solution.

"I sit on a rock,"

Jesus said, "Thou art Peter, and upon this rock I will build My Church" (Matt. xvi. 18).

"While I'm raising the wind,"

Jesus said, "I came not to send peace, but a sword" (St. Matt. x. 34).

"But the storm once abated,
I'm gentle and kind";

Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (St. Matt. xi. 28).

"Then He arose, and rebuked the winds and the sea; and there was a great calm" (St. Matt. viii. 26).

"I see kings at my feet,
Who wait but my nod,
To kneel in the dust
Which my footsteps have trod";

The power of the keys claimed by the Roman Catholic Church brought kings and emperors during the middle ages grovelling at the feet of the Roman pontiff, and accepting without question his mandate.

"Though seen by the world,
I'm known to but few;
The Gentiles detest me;
I'm pork to the Jew":

The Church of Christ though widely established is only appreciated by a comparatively few believers, while she is detested by the Gentiles or worldly minded, and hated by the Jew.

"I never have passed
But one night in the dark,
And that was with Noah,
Alone in the Ark":

The Church has been compared to the ark which saved Noah and his family from perishing by water. She passed the long night of the deluge alone with that patriarch, and when the sunlight at last appeared, became the spiritual light of the world, as she had been before that disaster.

"My weight is three pounds;
My length is a mile";

Probably a play upon certain ecclesiastical terms unknown to the present writer. The three may refer to the Trinity, and the mile to some local jurisdiction.

"And when I'm discovered,
You'll say with a smile,
My first and my last
Are the wish of our Isle."

Salvatio Christus (Salvation in Christ) is undoubtedly the hope and expectation of every Christian, whatever his religious denomination. C. T. WARD.

BEING absent from home on July 20th, I missed seeing the issue of THE LIVING CHURCH for that date, and knew nothing of the very interesting Hallam riddle until I read the paper for August 17th.

I am not bold enough to imagine myself "a bright reader"; but in the sense of a cat daring to look at a king I may venture to attempt the solution of an enigma that has set so many minds to working, with an unrequited labor.

I believe the key to the riddle to be the word "Sundays."

A joke that has to be explained ceases to be one; but, in this case, I must offer a very minute explanation, or you will not be able to understand by what mental process I have reached my conclusion.

The first four lines picture the sun shining sullenly above a grey wind-cloud, and then coming out brilliantly after the storm is over.

In the next four lines we see kings at their early morning devotions, kneeling in the sunlit dust of Cathedral floors.

The following two lines mean that few have an astronomical knowledge of the sun, though it is plainly seen by all the world.

The Christian Sunday is, of course, detested by heathen, as well as Jew.

The four lines about Noah and the Ark are a jesting reference to the fact that during the Flood the face of the sun was in the dark for an unparalleled length of time.

"My weight is three pounds" causes a play upon words, as

for that line the word must be written *son*, and we all know that such mites of sons do sometimes come into the world!

There are persons—and perhaps Hallam was one of them!—to whom Sunday seems "a mile" long, so slowly does it pass.

The lack of sun in England is well known, and certainly in the God-fearing, as well as often mist-enshrouded, country, not only Sundays, but sun days, are the wish of the Isle.

It would be of great interest to me to know some of the "very far-fetched" answers spoken of by Mr. John Thomson. Then I could, perhaps, guage the depth of the well from which my answer has been hauled!

But, after all, who is the umpire in this game of guessing? Hallam has the answer with him in Paradise, and it seems to me that we guessers are all like children singing:

"Where oats, peas, beans and barley grows
Nor you, nor I, nor nobody knows."

Yours very sincerely,

(Mrs.) Virginia W. Blanchard.

Oyster Bay, L. I., August 21, 1907.

THE LEOPARD AND THE CHESAPEAKE.

By Roland Ringwalt.

ONE hundred years ago and even less, an American merchant captain had to face many hazards. Even though he escaped the storm and steered by the rocks, even though he might fight his way through piratical waters, even though he might dodge European blockades and confiscatory courts, he might see half his crew taken from him by a British press gang. A British lieutenant, once on board an American merchantman, could easily find good seamen whom his conscience permitted him to claim as British subjects. If a man was named Henry Brown he was immediately seized as an Englishman; if his name was Alexander McDonald, that proved him to be a Scotchman; Owen Evans was unquestionably a Welshman; and Michael Kelly was beyond doubt an Irishman. We had not, at that time, many German and Scandinavian sailors, hence nearly every man likely to be of use in a battery or a foretop was of British descent, and liable to seizure. American vessels, robbed of expert seamen, sometimes found it hard to reach port; and, in their undermanned condition, would have been an easy prey to storm or pirate. In several instances government vessels, as well as merchantment, were overhauled by British cruisers, but all the other impressment cases together, failed to rouse the anger and bitterness that grew out of the attack on the *Chesapeake*.

On the 22nd of June, 1807, the frigate *Chesapeake* left Hampton Roads on her way to the Mediterranean. For some reason, the government had failed to properly equip the vessel, and the commanding officers, Commodore Barron and Captain Gordon, were accused of negligence. At all events, the frigate went to sea with her crew untrained, her decks crowded, and without proper materials for a severe encounter, even had the men been in perfect training. The *Leopard*, a much stronger British vessel, demanded that the *Chesapeake* should submit to a search for deserters. Barron refused, and the *Leopard* opened fire on a helpless frigate. Lieutenant Allen, picking up a coal, discharged one gun, and this was the only return the *Chesapeake* could make to the broadside of the English man-of-war. Nobody on board the *Leopard* was injured, while the American loss was three killed, and eighteen wounded, Commodore Barron among them. The American colors were lowered, the British searched the ship, and four alleged deserters were taken away—two of them being afterward returned. Both governments were dissatisfied, the British blaming their officers for aggressiveness, and we blaming ours for negligence. A court-martial sentenced Barron to five years' suspension without pay; and if the court martial could have dealt with the Navy Department there might have been a Secretary out of office.

The country at large was furious over the outrage, and a bitterness surpassing any outbreak of feeling since the Revolution showed itself on the stump and in the press. In the navy the resentment was deep, but cool. The whole world talked of British naval triumphs over French and Spaniards, and these victories merited the praise bestowed on them. Beyond a doubt the British were good seamen and gallant fighters, but the attack on the *Chesapeake* showed poor gunnery. With smooth water in her favor, with power to choose her own distance, with practically no resistance, the *Leopard* killed only three and wounded only eighteen men on board a helpless ship. If the *Leopard* was a fair average British man-of-war, then, our naval officers concluded, British gunnery was not deadly. American crews, in their combats with French and Tripolitans, had proved themselves clever in seamanship and brave in battle. They were of the same stock as the British, and probably not inferior to them It was our policy to train and train and train the men at the guns until the next Englishman who should try a *Leopard* spring would find himself in very rough water. This was done, and our second war with Great Britain proved that the lesson taught by the *Leopard* had been learned to England's cost. Hull, Decatur, Jones, Lawrence, Bainbridge, Biddle, Burrows, Warrington, and Stewart, showed that they had taught their men how to shoot. If a well drilled American man-of-war had had the advantages the *Leopard* had, there would have been a hideous killed and wounded list, which England would remember to this day.

In many ways the impressment of American seamen cost England dear. Our navy was small, and our officers comparatively inexperienced. We had no great fleets and no great battles—no Aboukir or Trafalgar, but we reaped the benefit of many of the best traditions of the British service. American sailors, impressed by the British, escaped and served under their own flag. These men, while resenting the tyranny of the press gangs, admired the nobler features of the British naval service, and told their shipmates what they had seen. Many a useful hint about discipline and tactics was gathered from these deserters, and in 1812 "all the world wondered." British ships, torn, riddled, helpless, hauled down their colors to American vessels, which were hardly scratched.

Superstition had always regarded the *Chesapeake* as an unlucky ship, and after her rough handling, sailors spoke even more freely of her bad luck. In 1813 she again met a British ship, and the *Shannon* proved too much for her. The conditions, in some degree, recalled the scene off Hampton Roads, for the *Chesapeake* was just out of harbor, and the *Shannon* had been cruising for some time. In discipline and preparedness the British had the advantage, and training in war counts for as much as training in the prize ring. At last the ill-fated frigate was broken into fragments, and some of her timbers went into an English mill.

But the *Chesapeake* affair did not die with the war of 1812. The cloud of chagrin had lasted through all these years, and Barron felt the sharp criticisms of some of his fellow officers. During our second war with Great Britain he remained abroad, and was suspected of cowardice, though he subsequently declared that when he was supposed to be shirking his duty he was confined in a debtor's prison. Worried, disappointed, and resentful, he chafed under the criticisms of Decatur, and at last there was a duel in which Decatur received his death-wound. No duel, except that between Hamilton and Burr, caused such excitement as the one which robbed the country of Decatur's life, and Barron lived on for thirty years with the bitter memories of an unprepared ship and a hero's death clinging to him. Well did Edie Ochiltree say that it is an ill fight in which he that wins has the worst of it. Decatur, he whose bravery set the *Philadelphia* aflame, he whose bright mind won the friendship of Coleridge and Irving, was a noble victim, but the bloody code seemed even more cruel and wicked after he had fallen. Barron, the scapegoat of a fiasco, was not to be envied, still less was he to be envied with the blood of Decatur crying from the ground. The story of the *Chesapeake* is one of the strongest in our history.

DAY OF REST.

O blessed day of all the seven,
The link between our lives and heaven!
The Lord Himself, our Shepherd dear,
Doth lead us by the waters clear;
Those springing waters, clear and cool,
Whose Angel, of Bethesda's pool,
Cleanseth the heart from week-day soil,
The workshop's dust, the weary toil
Released from inward thought and care,
Fed and sustained by manna fair,
In peaceful pastures, ever green,
Dwelleth the soul in calm serene—
Content to lie upon His breast,
And in that presence find true rest;
And so through all life's devious ways,
We thank Him for this day of days.

Amen.

A. F. J.

Church Kalendar.

Sept. 1—Fourteenth Sunday after Trinity.
" 8—Fifteenth Sunday after Trinity.
" 15—Sixteenth Sunday after Trinity.
" 18, 20, 21—Ember Days. Fast
" 21—Saturday. St. Matthew, Evangelist.
" 22 Seventeenth Sunday after Trinity.
" 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 8—Convocation, Laramie.
" 17—Council, Milwaukee. Conf. Ch. Workers among Colored People, Asbury Park, N. J.
" 24—Consecration Cathedral, Cleveland.
" 25-29—International Convention, B. S. A., Washington, D. C.
" 29—Semi-centennial Ch. of Ascension, Chicago. Laying Corner-stone Cathedral, Washington.
Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
" 2—Opening Service of Gen. Conv., Richmond.
" 3—Opening Service of Woman's Auxiliary, Richmond.
" 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE Rev. CHARLES D. ATWELL has become rector of Grace Church, Traverse City, Mich.

THE Rev. T. F. BOWEN has resigned the rectorship of St. Mark's Church, Des Moines, Iowa, and gone to Oregon City, Ore., where he will have charge of St. Paul's Church.

THE Rev. DWIGHT CAMERON of West Palm Beach, Fla., has accepted a curacy at the Church of the Transfiguration, New York City.

THE Rev. E. R. CARTER of Boydton, Va., has received a call to Grace Memorial Church, Lynchburg, Va., to succeed the Rev. Dr. John J. Lloyd, who has become Archdeacon of Southern Virginia.

THE Rev. J. J. CLOPTON has accepted the rectorship of St. Paul's Church, Weston, W. Va., and will take charge the first of September.

THE Rev. WILLIAM HOWARD FALKNER, rector of St. Paul's Church, Louisville, Ky., has accepted a call to the pastorate of St. Paul's Church, Boston, Mass., and will assume his new charge October 1st.

THE Rev. CHARLES T. HALL has gone to Jefferson, Texas, to take charge of a parish.

THE address of the Rev. M. J. HOFFMAN, rector of Christ Church, Clayton, N. Y., is changed to Egg Harbor City, N. J.

THE Rev. CARLOS E. JONES has been appointed by Bishop Morrison to take charge of St. George's Church, Le Mars, Iowa.

THE Rev. W. E. MORGAN, Ph.D., rector of St. James' Church, Vincennes, Ind., has accepted a call to Trinity Church, Peru, Ind.

THE Rev. HENRY QUIMBY, formerly rector of Trinity Church, Wethersfield, Conn., has accepted the charge of St. Luke's Church, Monrovia, diocese of Los Angeles, and has entered upon his duties.

IT WAS erroneously stated in these columns last week that the Rev. P. J. ROBOTTOM, "Dean of Trinity Cathedral, Memphis, Tenn.," had accepted a call to Florida. Mr. Robottom is Dean of Trinity Cathedral, Little Rock, Ark.

THE permanent address of the Rev. STUART L. TYSON, after September 10th, will be 1104 Washington Boulevard, Chicago, Ill.

THE address of the Rev. CHARLES F. WESTMAN is changed from Christ Church Cathedral, Louisville, Ky., to St. Andrew's Rectory, 807 Fillmore Street, Amarillo, Texas.

DIED.

BROOKE.—Entered into rest, August 15th, 1907, at Burlingame, Calif., JOHN THOMSON, only son of Rt. Rev. and Mrs. Francis Key BROOKE of Guthrie, Okla., aged 22 years. He was drowned while bravely trying to save another life.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

AN EXPERIENCED TEACHER is wanted as governess for two boys. Country home near Cleveland. Best references required. MRS. JOHN E. NEWELL, West Mentor, Ohio.

POSITIONS WANTED.

WANTED—A Parish with Rectory, by a young married priest; earnest, energetic worker; good Churchman. Best of references. Address: PARISH PRIEST, care LIVING CHURCH, Milwaukee.

MATRON-HOUSEKEEPER desires reëngagement. Thoroughly experienced. Catholic. M. WILLIAMS, 814½ Front Street, Fargo, N. D.

PRIEST, taking vacation in October, desires to take Sunday supply duty; vicinity of New York or Philadelphia preferred. Familiar with choral service. Address: "C.," LIVING CHURCH Office, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

LARGE NEW HOUSE, modern conveniences, excellent table; on car line to Exposition. Bed and breakfast, $1.50. Parties met on arrival. Reference, Rev. E. W. Cowling. MRS. ERNEST LANFORD, 118 Main St., Berkley Ward, Norfolk, Va.

JAMESTOWN EXPOSITION VISITORS can secure board with MRS. B. V. ALBERTSON, 200 Court St., Portsmouth, Va. Lodging and breakfast, $1.00. Reference, Rev. A. C. THOMSON.

FINEST ACCOMMODATIONS to parties of "Four" or "Seven" during the Exposition. Rates—$1.25 per day, including breakfast. Reference, Rev. Edward Cowling. MRS. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

"SIGN OF THE CROSS."

CHURCHLY MAGAZINE, Church Year and Symbolism special features. Illustrated. 50 cents a year. ANCHOR PRESS, Waterville, Conn.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed. FREDERICK W. NEVE,
Ivy, Va. *Archdeacon of the Blue Ridge.*

TO THE ASSOCIATES AND FRIENDS OF THE SISTERS OF THE HOLY NATIVITY.

The associates of this Sisterhood have recently purchased for the use of the Sisters working in Providence, a valuable property directly opposite St. Stephen's Church. The price was $9,000, of which $2,000 has been paid by gifts, and the remaining $7,000 has been placed in a mortgage, which it is hoped may be gradually reduced. As this is a matter of far more than local or parochial concern, this appeal is made to all friends of the Community for aid in securing this property, which will become the eastern headquarters of the Sisterhood.

The house is large and commodious, and it is hoped to make it available as a house for Retreats and other devotional purposes, and also as a Guest House, to which ladies may resort for rest in intervals of work.

The fund has been started by the associates of the Sisterhood of the Holy Nativity, of which MRS. HOWARD HOPPIN, 86 Brown Street, Providence, R. I., has been appointed treasurer, and to her all subscriptions and contributions may be sent.

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to $500 to sick and old without waiting for age to begin, and do not cease with death, but go to widows and orphans. All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, *Assistant Treasurer,*
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special informa-

tion obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

HENRY ALTEMUS CO. Philadelphia.

Poor Richard, Jr.'s, Almanack. Reprinted from *The Saturday Evening Post.* Illuminated. Boards. 50 cts.

Mother Goose's Picture Puzzles. A Book for Children. Combining Quaint Drawings, Hidden Objects in each Picture and Nursery Jingles. Price, 50 cts.

T. Y. CROWELL & CO. New York.

Stories from Chaucer. By J. Walker McSpadden. Fully Illustrated. Price, 60 cts.

Stories of Early England. By E. M. Wilmot-Buxton. Fully Illustrated. Price, 60 cts.

Stories from Morris. By Madalen Edgar. Fully Illustrated. Price, 60 cts.

A Life of Lincoln for Boys. By Frances Campbell Sparhawk, author of *Honor Dalton, Polly Blatchley,* etc. Price, 75 cts.

North Overland With Franklin. By J. MacDonald Oxley, author of *The Boy Trumps, The Romance of Commerce,* etc. Price, 75 cts.

Boys' Life of Captain John Smith. By Eleanor H. Johnson. Price, 75 cts.

Christmas Making. By J. R. Miller, D.D., author of *When the Song Begins, The Inner Life,* etc. With Illustrations by Harold Copping. Price, 50 cts.

A Christmas Anthology. Carols and Poems Old and New. Illustrated. Price, 50 cts.

A Tennyson Calendar. Selected and Arranged by Anna Harris Smith. Price, 50 cts.

PAMPHLETS.

No. 2. New Westminster Tracts (for Private Circulation). *In His Steps.* By a Lay Member of the Church of England

The Ter-Centenary of the Planting of English Civilization and the English Church in the Western World, or the Contribution of the Anglo-Saxon Church to the Making of the American Republic. An Address before the Church Club of Louisiana, Wednesday Evening, March 13, 1907, in Trinity Church, New Orleans. By Rev. Randolph H. McKim, D.D., LL.D., rector of the Church of the Epiphany, Washington, D. C. Published by order of the Club.

THE CHURCH AT WORK

THE LATE ARCHDEACON BOOTH.

The death of the Rev. Louis N. Booth, rector of Triniy Church, Bridgeport, Conn., and Archdeacon of Fairfield, was reported last week. He had been ill with pneumonia about a week. His condition became precarious Sunday, from which time hope of his recovery was abandoned by the family and the attending physicians. His death occurred on Monday, August 19th. He is survived by his widow, who was the daughter of the late Captain John McNeil, to whom he was married, January 6, 1886.

The burial service was held at Trinity Church. The body, in white eucharistic vestments and lying in state in the Sunday school room, was viewed by many hundreds of people. At the service the burial office was read by the Bishop of Connecticut, with the lesson read by the Rev. E. Livingstone Wells, rector of St. Luke's, East Bridgeport. A requiem celebration followed, at which the celebrant was the Rev. Howard La Field, who had been assisting Archdeacon Booth during the summer. Bishop Brewster pronounced the benediction. A large body of diocesan and other clergy was seated in the nave, the chancel being unable to accommodate them. Between the burial office and the requiem, there was played Chopin's funeral march. The full choir of the church rendered the music. As the body was borne to the hearse the Elks, wearing bands of crepe on their left arms, formed two lines through which the casket was borne. Although not a member of the order, Mr. Booth had officiated so often at the Elks' Lodge of Sorrow that the members came to look upon him as a brother in spirit, if not through the ties of the order, and no body of men feels more deeply his loss than they, and no organization, except the parish, was more largely represented at the funeral.

Mr. Booth was born in Bridgeport, March 4, 1859. He was the son of Louis Wheeler and Frances Eunice (Beach) Booth. His ancestry dated back to 1639, when the first Richard Booth entered New England. His mother, too, was from English stock, coming from Worcestershire, England. He passed all the years of his school life in Bridgeport. His college career, which was spent at Yale, was passed quietly in hard study. He graduated twelfth in his class with a high oration rank.

Upon completing his college course at Yale in 1879, spent a year in travel and in private study. Returning he entered the Berkeley Divinity School at Middletown in September, 1880, graduating there in 1883. He was ordained deacon by Bishop Williams in May of the same year and became assistant to the late Rev. Eaton W. Maxcy, at St. John's Church. In July 1887 he succeeded the Rev. Sylvester Clarke, D.D., as rector of Trinity Church, and has served there continuously for twenty years.

The deceased priest was greatly beloved by his people, and his loss will be deeply felt. He had served as Archdeacon of Fairfield since 1898, and was held in high esteem throughout the diocese and beyond.

A leading city journal thus speaks of his death:

"The city, too, will feel the loss of this man, whose many virtues and beauties of mind are seldom combined in one person. His culture, education, refinement, and intellect combined to make him an unusual man, and when to these were added his gentlemanly qualities, his eloquence in speaking, his unassuming nature, and his truly Christian traits, he was a man with whom it was a pleasure to come in contact, whether for religious advice, serious discussion, or agreeable conversation.

"In general literature his mind was disciplined and his manner was polished, his choice of words and his style in writing or speaking being pure and especially felicitous. As an orator few in this city have equalled him either in diction or persuasive power. As a student of Dante and other poets he had made deep research and delivered lectures on the subject which have never been surpassed in this city.

"So widely known was Mr. Booth and appreciated for his inherent goodness and refinement that his loss will be felt by the city at large, and in many homes and places only remotely connected with his church, if at all, there will be sincere regret over that which seems his untimely withdrawal from this plane of human action."

PROGRESS AT GLOUCESTER, MASS.

Much satisfaction is felt with progress made at St. John's Church, Gloucester, Mass. (Rev. Chas. N. Tyndell, rector). Within the past year there has been raised the sum of $5,500, to be applied upon a debt of $6,000, and it is hoped that the small balance may soon be in hand. A new stone church is being planned, the present structure being hardly adequate for the Gloucester demands, let alone the visiting members of the Church, for whose accommodation in summer services are held at Magnolia, East Gloucester, Bass Rocks, and Annisquam. A fund has been started also for a much needed parish building.

On August 15th, Mr. Lyndell closed his first year's rectorship, and in celebration of the anniversary the vestry made a corporate communion, at which service the ashes of the mortgage note were laid upon the altar.

The announcement of this success was made to the congregation by the Rev. Dr. Wm. D. Maxon of Detroit, on Sunday, August 18th, in the absence of the rector.

PURSE FOR BISHOP ADAMS.

To show their appreciation of twenty years' devoted service, the people of Easton, Md., have just presented a purse amounting to $500 to Bishop Adams. The nature of the gift was decided upon at the recent diocesan convention, and a committee was appointed to make the presentation at the episcopal residence.

MEMORIAL TO DR. BANISTER.

A most expressive memorial of the love which the Church of the Nativity, Huntsville, Ala., held for its late rector, the Rev. Dr. John Munro Banister, has been placed in the sanctuary, where he ministered so faithfully for nearly half a century. It consists of a solid brass lectern of rare design, the pedestal representing a church steeple, with four doors guarded by four evangelists. The dedicatory services will soon be conducted by Bishop Beckwith.

The inscription reads: "To the Glory of God and in Loving Memory of the Rev. John Munro Banister, rector of this church for forty-seven years, who in his 90th year entered into the joys of Paradise on Good Friday, March 29, 1907."

UNIQUE WORK OF JACKSONVILLE CHURCH CLUB.

If the Church Club of Jacksonville had been organized two days later, it would have celebrated its third anniversary by the acquirement of a local home and habitation; as it is, the club will enter on September 1st into possession of the premises of the Wheelman's Club, which is now defunct.

Since its organization the Church Club has played an important part in the Church life of Jacksonville. While intensely loyal to the Church, it has in accordance with the Church principle that all baptized persons are *de jure* if not *de facto* members of the Church, interpreted the rule limiting membership in the Club to baptized laymen, to include all baptized laymen regardless of religious affiliations, trusting for the maintenance of the Church tone to the Bishop and clergy of the Jacksonville churches—being honorary members *ex-officio*—as well as to the fact that actual Churchmen naturally form the majority of the Club.

The Club now numbers 160, including

...aymen of all denominations, and ...lt of this basis of membership, in addition to ...spreading interest in the Church, ...ub also serves as a center for practical ...k among the young men of the city.

One of the great needs of Jacksonville has been a restaurant or lunch room where young men employed in offices and stores could get a meal at a reasonable rate, free from the temptations of a bar. Under the energetic leadership of the president, Mr. George De Saussure of the Jacksonville National Bank, the Club determined to supply this need, and in a few months has succeeded in raising the sum of $13,000 among its members and the business men of the city, with which, after careful consideration, it has now purchased the Wheelman's Club, a property standing on Forsyth street, opposite the courthouse and close to the business section. The Club is now setting out to raise $3,000 additional to fix up the building and to add a kitchen and lunch room. Its members feel confident that those interested in preserving our young men from the temptations of the saloon will aid them to accomplish their task.

When completed, the club premises will include, in addition to the lunch room, gymnasium, reading, recreation, and lecture rooms, and the Bishop of the diocese will have his office in the building, which will also be the headquarters of the St. Andrew's Brotherhood and other Church organizations for men. It is expected that arrangements will be made to allow of denominational men's societies being affiliated with the club, though without voting privileges, so that while the building will offer the young men of Jacksonville all the advantages of a social club, it is also the hope that as an organization, the club, without in any way losing its Church character, will become the centre of all efforts for the moral and spiritual uplifting of the young men of the city.

This is perhaps a new departure in Church Club work, but it promises to bear abundant fruit *pro Christo et Ecclesia*. It is understood that about 100 members of the former Wheelman's Club will at once apply for election into the Church Club.

DUTCH REFORMED MINISTER CONFORMS.

THE REV. J. H. FERINGA, Ph.D., of Muskegon, Mich., a clergyman of the Dutch Reformed congregation, who was recently confirmed in St. Paul's Church of that city, has applied for holy orders in the Church.

GEORGE C. THOMAS NOT IN POOR HEALTH.

A REPORT published recently in the Pennsylvania columns to the effect that Mr. George C. Thomas, having been in poor health, had recently been in Philadelphia and was looking better, appears liable to misunderstanding and to cause anxiety to some few thousands of his friends. It is reliably stated that Mr. Thomas' poor health is happily a thing of the past, and that he has been entirely restored to the vigorous health that it is hoped may be his portion for many years yet to come.

INDIAN BROTHERHOOD MEN.

AWAY out on the Indian reservation at Morton, Minnesota, twenty-four Indians are working very faithfully in a Brotherhood chapter. They study the Bible; they have a part of their chapter meetings given to intercession for their work and the Forward Movement; and the result of their efforts has been to strengthen their characters and to give them good influence over others. One significant answer in their annual report is to the question: "When is your chapter corporate Communion?" And they reply, "Never, as we have Communion every Sunday morning."—*St. Andrew's Cross.*

EIGHT LAY READERS.

THERE ARE few parishes in the country that have a better record for lay readers than Grace Church, Buffalo, N. Y., says *St. Andrew's Cross*. This parish has eight lay readers at work, most of them taking service out of the city on Sunday. They also have junior and senior chapters of the Brotherhood which are doing quiet but systematic work. On the Third Sunday after Trinity, this being the three hundredth anniversary of the first celebration in this country, nearly one-half of the men communicants of the parish received the Holy Communion, many of whom live at some distance from the church.

NEW CHURCH SCHOOL TO BE AT VICKSBURG.

THE COMMITTEE on Diocesan Schools in Mississippi met in Jackson on Monday, August 5th, to open bids made by a number of towns to secure the Church college for girls.

Bids were made by seven towns, several of them being quite liberal, notably those from Canton, Hattiesburg, Vicksburg, and Winona. The bids of Canton and Vicksburg were the most liberal, Canton offering $35,000, and Vicksburg, $32,500 and fifteen acres of land worth from $3,000 to $5,000. It was decided to visit these two places, and the result was that Vicksburg was selected, as the committee was convinced that from every standpoint Vicksburg was the best location for the college.

In addition to the liberal bid of Vicksburg, there were a number of other considerations which weighed in its favor. Its climate compares favorably with that of any southern city, both in healthfulness and comfort, the temperature rarely rising so high in summer or falling so low in winter as in other towns in this section. This is verified by the reports of the U. S. Weather Bureau. It also has a larger number of Church communicants than any other Mississippi town. It is divided from Louisiana only by the

Oregon's Needs

FIRST—An adequate Permanent Endowment Fund of the Episcopate—

In addition to "Bishopcroft," the Bishop's residence, the Fund now amounts to $30,000. It should be increased to $100,000, thereby relieving the parishes and missions of a heavy assessment for the Bishop's salary, and necessary expenses.

SECONDLY—An Oregon Associate Mission Fund

Under the Associate Mission system the many parishes and missions could be grouped around strong centres, and unmarried priests could be sent in pairs to live in these centres and to serve five or more outlying missions. This method is the same principle which underlies "College Settlements," "Neighborhood Guilds," Clergy Houses for curates in city parishes, etc. It means maximum endeavor at minimum expense. This plan looks to the speedy establishment of self-supporting churches where such are possible, and to the appointment of associate missionaries in every part of the State, under whose labors groups of churches may be brought to the point of self-supporting parishes; and when this is accomplished the Associate Mission can be moved to another centre.

IF NOT PREPARED TO GIVE NOW, PLEASE SIGN AND DETACH THIS COUPON, PLACE ON PLATE OR MAIL TO BISHOP SCADDING

I promise to give the sum of $_____ for

A—The Endowment of the Diocese of Oregon

B—Oregon Associate Missions

Payable _____

NAME _____

ADDRESS _____

CONTRIBUTIONS should be sent directly to Bishop Scadding, Portland, Oregon, marked for (a) The Episcopal Endowment Fund of the Diocese of Oregon; amount required $70,000. (b) The Oregon Associate Mission Fund; amount asked, $5,000 per year for 10 years; or they may be sent through Mr. George C. Thomas, 281 4th Ave., N. Y., or the S. P. G., London, England.

DO IT NOW

Mississippi river, which rather joins than divides the two states. Louisiana has no Church schools, so that the location of the college at Vicksburg will insure large patronage from Louisiana.

In addition to the above considerations, the site of fifteen acres (which has been increased to twenty-five acres) is located on the great Vicksburg National Military Park, whose historic interest is as great as any and whose natural beauty is probably greater than that of any of our great national parks. These considerations give promise of a most successful future for the diocesan college for girls.

The Bishop, the Rev. C. W. Hinton, and Captain W. W. Moore have been elected by the school committee as a building committee, and they will begin work at once with the hope of having the main building completed for the opening of the school term in the fall of 1908.

SERVICES FOR GIPSIES.

THE REV. T. N. BARKDULL recently conducted an open-air service for gipsies in a grove near Toledo, Ohio. This venerable priest has conducted similar services for these "people of the woods" annually for the past fifteen years, and each occasion has attracted more widespread notice and a larger attendance of Toledo people. This year the choirmaster and vested choir of Trinity Church were present and added greatly to the picturesqueness of the scene and sweetness of the music. A tiny altar with white hangings had been erected and was decorated with a single boquet of white flowers.

The procession, headed by the cross and followed by the venerable priest, passed through the grove to the altar, singing "Onward, Christian Soldiers," and the service throughout was both beautiful and impressive. The gipsy parents, as on former occasions, brought their infants to receive Holy Baptism, and seven children were thus admitted "into the congregation of Christ's flock."

The service ended, children whom Mr. Barkdull had baptized on previous occasions were given a little treat and appropriate gifts were distributed among them by prominent Churchwomen of the city. The heads of the gipsy band, Mr. and Mrs. William Broadway, then served light refreshments to all present.

The Broadways are among the best known gipsy families in the country and are deservedly held in high esteem because of their industry and integrity in business matters. They are of English extraction, the first members of the family coming to this country half a century ago and locating in Dayton, and they now own large and beautiful farms in the famous Miami Valley. They spend the winters in well-appointed homes in the city, but with the return of spring, true to the instincts of their race, they go to the woods and live in the open air until late autumn, but, ungipsy-like, they surround themselves with every modern comfort and convenience.

DEATH OF REV. RUFUS H. JONES.

THE REV. RUFUS HORTON JONES, rector of Trinity Church, Saco, Maine, one of the victims of the fire at Old Orchard Beach, Maine, died from the effects of his injuries at the Trull Hospital, Biddeford, on August 20th.

Mr. Jones was graduated with the degree of B.A. at Haverford College and afterward at the General Theological Seminary. He was ordained deacon in 1892 and priest in 1893 by the present Bishop of Maine, and served his diaconate as curate at St. Luke's Cathedral, Portland, Maine. He was after that missionary at Mumford Falls in the same diocese until his acceptance of the rectorship mentioned above.

SUMMER WORK AT ST. STEPHEN'S, BOSTON.

THE WORK at St. Stephen's Church, Boston, has been making rapid strides this summer under the ministrations of the Rev. Guy W. Miner and the Rev. Remsen B. Ogilby, who was graduated this past summer at the Cambridge Theological School. Mr. Ogilby's work has largely been in connection with the daily services and in directing the boys' clubs and various young men's organizations, and he has been able to develop a new type of the neighborhood work in connection with summer camps for boys, which bids fair to be a splendid feature.

The Rev. Frederick W. Fitts, who has lately been one of the staff of clergy at St. Stephen's, and who went to Europe early in the month, has had a call to the rectorship of St. Ann's Church, Dorchester, whose rector, the Rev. Brian C. Roberts, has just accepted a call to Augusta, Maine. The people of St. Ann's have been particularly anxious to secure the services of Mr. Fitts, and it is understood that he will accept the call.

PROGRESS IN NASSAU.

THE DIOCESAN REPORT published in connection with the thirty-second Synod, which was held in June, shows that in the diocese of Nassau in the Bahamas there are registered 19 clergymen, 5,113 communicants, a Church population of 15,631; 3,978 children in Sunday schools, with 265 teachers, and, during the year, 332 confirmed. A large part of the Church people in this West Indian diocese are negroes, and the work among those people, as among white colonists, is very satisfactory.

In his address, the Bishop protests vigorously against the Deceased Wife's Sister Bill which was inflicted upon the colony last year, and which the Bishop declares was an arbitrary exercise of the king's will against the will of the people.

BOSTON CITY MISSION.

THE VERY successful summer work of the City Mission in Boston was brought to a close on August 22nd, after a session of

BAD DREAMS.

Frequently Due to Coffee Drinking.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. "There's a Reason." Read, "The Road to Wellville," in pkgs. Some physicians call it "a little health classic."

BEAUTIFUL SKIN,

Soft White Hands and Luxuriant Hair Preserved by Cuticura Soap, The World's Favorite,

Assisted by Cuticura Ointment, the great Skin Cure. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and stopping falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations, and many sanative and antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap and Cuticura Ointment are of inestimable value.

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DR. OBERLY'S COURSE OF "LESSONS ON THE PRAYER BOOK CATECHISM."

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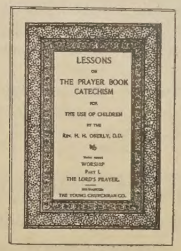

of New Jersey, and that to the Third Series by the Bishop of Springfield. The course is admirable as covering the "Chief Things which a Christian Ought to Know and Believe."

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Forty Lessons. 10 cts. each. Postage 19 cts. per dozen.

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Part I.: The Lord's Prayer. 28 Lessons. 10 cts. each. Postage 14 cts. per dozen.

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To the foregoing Course of Text Books, with Suggestions for Catechists and Teachers. 10 cts. each. Postage 1 ct.

A Guide to the Method.

The Catechist's Handbook (Method of St. Sulpice).

By the Rev. J. Newland-Smith, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, *1.20; postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist. Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

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seven weeks. The mission operated eleven playgrounds and rooms, and the services of fifty instructors were constantly in use. The Mothers' Rest at Revere Beach, to which the little ones were frequently taken for a day's outing, has also proved a great blessing to tired women. The summer work has been under the constant supervision of Mrs. Charles H. Talmadge and the Rev. Frederick B. Allen, superintendent of the City Mission.

The City Mission has, through the will of Mrs. Edward Wheelright, received a bequest of $2,000.

SERVICE FOR LABOR UNIONS.

AS SHOWING the Church's interest in the labor movement, the Rev. Edmund A. Neville, rector of St. Paul's, New Albany, diocese of Indianapolis, has invited the various trades and labor unions of New Albany to attend a special service in St. Paul's on Sunday, September 1st. The invitation has been accepted, and it is expected that about 500 workingmen will attend the service in a body.

THE NEW ST. PAUL'S, SAVANNAH.

THE CONGREGATION of St. Paul's Church, Savannah, Ga., worshipped for the first time in their new chapel on Sunday, August 18th, with the Rev. C. D. Fraser, at present in charge of Christ Church, officiating. The church proper is expected to be ready for services on October 1st. The new edifice is a replica of a celebrated old church in Suffolk, England.

The richness of the building was made possible by the gift of $50,000 made by the late Mrs. J. H. Clinch.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Illness of Rev. Edward Collins.

THE REV. EDWARD COLLINS of Detroit is still in a serious condition as a result of the attack of summer cholera which he suffered while conducting a funeral service. Not long ago Mr. Collins was thrown from a street car and has never fully recovered from the brain concussion which he received at that time. Mr. Collins is chaplain of several lodges, and associations.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Death of William H. Surles.

MR. WILLIAM H. SURLES, treasurer of St. James' Church, and general agent of the Northwestern Mutual Life Insurance Company in Milwaukee, died on Tuesday morning of last week at six o'clock. He had suffered a stroke of apoplexy while walking on the street the preceding evening and was taken to the hospital with the result mentioned. Mr. Surles would have been 48 years of age had he lived until September 11th. He is survived by his wife, two sons, and one daughter. None of the family were in the city at the time, though the widow and daughter returned from their summer home and reached the city shortly after Mr. Surles' death. The burial service was held at St. James' Church on the following Friday afternoon, and in the absence of the rector, was conducted by the Rev. George F. Burroughs, rector of St. Andrew's Church.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Additions to St. Philip's—Philadelphia Notes.

REPAIRS and additions have been made to the organ and other portions of St. Philip's Church, West Philadelphia (the Rev. C. W. Bispham, rector). The communicant list at present numbers 600, and over $11,000 were raised and expended for parochial, diocesan, and other objects during the past year.

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1 Text Book, 12 cts. postpaid. Teachers' Manual, ready in October, 28 cts.

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With Marriage Service and Certificate

"Holy Wedlock" has proven to be the most popular book for the purpose intended, and the most satisfactory gift for the Bride that has ever been arranged. It contains:

1st The Marriage Service from the Pryaer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

2nd A Marriage Certificate, printed in Gold, Red, and Black.

3d A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for al the signatures of the Bridal Party.

4th Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th Four other pages, exquisitely illuminated in gold and colors, with appropriate selections.

The book is intended for the Priest to use at the Wedding Ceremony, and the Bride to preserve it for the certificate and as a souvenir of her wedding day. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured.

Bound in three styles of covers. The size is 5½x7 inches, gold lines around the pages:

No. 1 "Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2 "Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3 "Holy Wedlock," white kid leather, boxed, $2.00.

All of the editions are attractively bound.

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MILWAUKEE, WIS.

SCRIPTURE CARDS

We have just placed in stock a new package of Scripture Reward Cards for Sunday School use. The package contains 60 cards, copies of the best paintings, from the favorite subjects of the Old and New Testaments, with the scripture narrative printed on the back. The cards are printed in colors. Size of card, 3 x 4 inches, and sold at 40 cents per package of 60 cards (no two cards alike), postpaid.

We also carry a large line of other cards in stock, a list of which will be sent on application.

The Young Churchman Co.
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By COLONEL NICHOLAS SMITH

STORIES OF GREAT NATIONAL SONGS. Comprising the National Songs of all Countries; also the Songs of the Civil War on both sides, giving accounts of origin. etc. By Col. Nicholas Smith. Price, $1.00 net. Postage 10 cts.

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The Rev. Dr. Louis C. Washburn, the new rector of old Christ Church, Second and Market Streets, Philadelphia, will officiate and preach his first sermon in the ancient edifice on Sunday, September 15th. The Rev. R. Heber Barnes, who has been minister in charge for nearly three years, will become curate. Dr. Washburn and his family will occupy the historic old house at the corner of Eleventh and Clinton Streets, formerly the residence of the late Bishop Howe. There is an endowment fund for the support of the parish of $90,000, and a further fund for other objects of $50,000. About $6,000 was expended the past year in necessary repairs and improvements.

A new sanctuary has just been completed at the Church of the Epiphany, Germantown (the Rev. R. J. Morris, rector), also a much needed choir and robing room, the total cost of these improvements, amounting to $4,500, has been met. A handsome lectern lamp has lately been presented by a parishioner and the work is in a prosperous and flourishing condition.

The Rt. Rev. L. L. Kinsolving, D.D., Bishop of Southern Brazil, spent several days in Philadelphia last week among friends.

The City Mission, the Episcopal Hospital, and St. Simeon's Church, Philadelphia, each receive several thousand dollars from the estate of the late Samuel E. Moore. The portion devised to St. Simeon's is for the support of the poor of the parish. The Soldiers' and Sailors' Families' Association of London, England, received $50,000 from the same estate.

Funeral services were held over the remains of Mrs. Mary E. Sheppard, wife of a vestryman of Zion Church, on Saturday last, the rector, Rev. M. A. Shipley, Jr., and a former rector, Rev. C. C. Walker, officiating. Six vestrymen of the parish acted as pallbearers. Mrs. Sheppard only recently returned from a trip to California and was stricken with typhoid fever, which was the cause of her death.

The Rev. Jos. D. Newlin, D.D., *rector emeritus* of the Church of the Incarnation, Broad and Jefferson, Philadelphia, will celebrate the fiftieth anniversary of his ordination on St. Matthew's day, September 21st.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

Tampa—Key West.

The old guild hall of St. Andrew's Church, Tampa, has been moved to Tampa Heights and converted into a unique and well appointed chapel. The name of the house of worship is The House of Prayer. Services are now being conducted in it.

The members of St. Cecilia and St. George's Clubs of St. Peter's parish, Key West, in the parish rooms on a recent evening, pleasantly surprised their rector (Rev. E. Thomas Demby), who recently returned from his vacation. The rector was presented with a beautiful gold watch and white cassock, made of very fine albatross.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.
J. N. McCormick, D.D., Bp. Coadj.

The Bishop's Health—Notes.

Bishop Gillespie has been unable this summer to spend the vacation months at his cottage at Charlevoix because of his feeble health, and has remained at the episcopal residence at Grand Rapids under medical care. While he is up and around the house and attends to his official correspondence, it is not thought advisable for him to be away from his home surroundings.

The Rev. Herbert Sowerby, who for twelve years has been rector of St. Mark's Church, Coldwater, closed his rectorate on August 31st, and removes to West Virginia, where he has purchased a small fruit farm. He has been in poor health for some time, owing to physical violence from the Chinamen, when he was a missionary in their land several years ago. As a result of this injury he was forced to give up foreign missionary work and come to America; and now he feels that for a time at least he must give up active charge of a parish and live in comparative retirement. His parishioners at Coldwater are grieved to part with him, as his faithful pastoral labors and excellent pulpit ministrations have made him beloved throughout the community.

Many of the clergy have been spending the summer along the Michigan coast of Lake Michigan this year. Among these are Rev. W. H. Van Antwerp of New York City, at Grand Haven; Rev. Charles H. Young of Christ Church, Chicago, and Rev. H. H. Barber of Greensburg, Pa., at Spring Lake; Rev. L. B. Hastings, with a camp of boys from the Chicago Home for Boys, at Twin Lake, near Muskegon; Bishop Tuttle of Missouri at Wequetonsing, and several clergy from the South at the usual summer places near Petoskey.

The newly-elected Dean of St. Mark's pro-Cathedral, Grand Rapids, having accepted his election, is to begin work in October. Bishop McCormick has been most of the summer in Grand Rapids in charge of the services at St. Mark's.

The diocesan paper, *The Church Helper*, which for some time has been published at Hastings, will, if continued, be published at Muskegon, the Board of Missions having asked the Rev. Wm. Galpin, who has had some experience in the printing business, to take charge of the paper and issue it from his parish.

It was hoped that the needed addition to Akeley Hall, the diocesan school for girls at Grand Haven, might be ready for the opening of school in September. But there have been several delays and work is not yet begun. The architect's plans, however, are now complete, and the new structure will be a most beautiful one, in perfect harmony with the fine buildings now on the grounds of this growing institution of learning.

WHAT IT IS

Composition of the Famous Food.

A wide spread interest has been created among good livers, as to the composition of Grape-Nuts, the food that has become popular and famous the world over.

It has long been known to physicians, chemists and food experts, that the starchy portion of entire wheat and barley flours is transformed into a true and very choice sugar, by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up.

A food expert followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts food is probably entitled to the claim of being the most perfectly adapted food for human needs in existence. Certain it is that the user's delight in the flavour and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact. "There's a Reason." Read "The Road to Wellville," in pkgs.

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PEERLESS BRAND
EVAPORATED MILK
(UNSWEETENED)
Is Delicious

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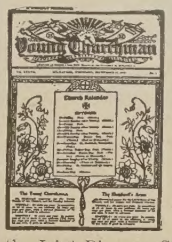
THE YOUNG CHURCHMAN

A weekly illustrated magazine of 16 pages, containing stories, pictures, Church teaching and news. Intended to be given out through the Sunday School and to carry simple teaching concerning the Church into families where, too often, such teaching does not reach in any other form. THE YOUNG CHURCHMAN is thus not only a pleasing aid for use in the Sunday School, but also the most effective missionary aid in the Church for reaching the unchurched population at home. There is also contained, each week, a Sunday School Lesson on the Joint Diocesan System, prepared by the Rev. Elmer E. Lofstrom, Professor of Religious Pedagogics at Seabury Divinity School. Helps to these lessons are contained in THE LIVING CHURCH.

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FOR PRIMARY CLASSES AND LITTLE CHILDREN

THE SHEPHERD'S ARMS

A weekly illustrated paper for the youngest scholars, printed on colored paper, comprising stories and simple kindergarten lesson, illustrated. Edited by Miss Frances Densmore. Single subscriptions, 40 cts. per year. In quantities for class use, 30 cts. per copy per year with a further discount of 10 per cent. if paid for a full year in advance.

THE SHEPHERD'S ARMS.

"I am the good Shepherd."—He shall gather the lambs with His Arm."

WAITING FOR CALLERS.

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EXTENSIVE IMPROVEMENTS have been made this summer in the Church of the Good Shepherd, Allegan (Rev. Wm. Lucas, rector). The interior has been redecorated and new carpeting and cushions for the pews put in. The total cost is about $1,000.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Hinton—Notes.

THE REV. E. B. MEREDITH of Hamner parish, Bedford, diocese of Southern Virginia, has been called to the Church of the Ascension, at Hinton. The church has been moved and rebuilt, and, on Wednesday, September 18th, it will be consecrated. The Rev. Frank A. Meade, three times the rector, will preach the consecration sermon.

THE WORK at Davis and Elkins, two growing towns in central West Virginia, has been separated. The Rev. James Logan Fish retains charge at Davis. A number of missions have been connected with Elkins and a new minister is to be called.

CANADA.

News of the Dioceses.

Diocese of Toronto.

AT A MEETING, in the beginning of August, in the Archdeaconry of Simcoe and Barrie, it was decided to organize an association in aid of Sunday school work in the district. The first meeting will be held in the beginning of October.—THE FIRST REGULAR vestry meeting for St. Aiden's Church, Balmy Beach, was held the first week in August. The rural dean of Toronto, the Rev. Canon Welch, was present and the wardens and other officers were appointed. St. Aiden's chapter of St. Andrew's Brotherhood, which is only two years old, has been doing most effective work. A junior chapter is to be started shortly.—THE GREAT Brotherhood meeting in the Massey Hall, Toronto, at which the Bishop of London, England is to be the speaker, has been arranged for September 13th.—THE DIOCESAN branch of the Woman's Auxiliary is asking coöperation and aid from the St. Andrew's Brotherhood, in definite and aggressive work among the Chinese in Canada.

Diocese of Saskatchewan.

ST. JOHN'S CHURCH, Lloydminster, the first church to be built in that district for hundreds of miles, is becoming too small for the congregation. The parish became self-supporting this year. The church was built in 1904, of logs, and its incumbent, the Rev. Mr. Lloyd, was then the only clergyman in the district, but there has been a great change in three years. In the same area now there are one rector, two incumbents, and fifteen catechists.—A BRANCH of the Woman's Auxiliary has recently been formed in connection with St. George's Church, Saskatoon.

Diocese of Huron.

SUBSCRIPTIONS are coming in towards the fund to celebrate the jubilee of the diocese. Great efforts are being made in the various parishes to raise their apportionment before the jubilee service in London, Ont., on September 17th, when the Rt. Rev. Dr. Ingram, Bishop of London, England, is to preach the sermon.—A BEAUTIFUL brass lectern has just been presented to St. Peter's Church, Tyrconnell, by Dr. Moorhouse of London, in memory of his mother.

Diocese of Ottawa.

ST. LUKE'S CHURCH, Ottawa, was reopened after renovation, August 4th, when the new Communion set was dedicated. It was given in memory of the late I. J. Christie by his widow.

Diocese of Ontario.

THE DEBT on Christ Church, Bellevue, is almost paid. Only a small balance remains, which will be paid by the end of the year.—ALTERATIONS to cost about $5,000 are to be made in the Synod Hall, Kingston.

Diocese of Montreal.

GREAT REGRET is felt in Montreal at the news of the death of Mr. Francis Drummond Fulford, which took place at Great Fulford, England, on August 5th. He was the only son of the late Rt. Rev. Francis Fulford, first Bishop of Montreal. Mr. Fulford married Miss Holland of Montreal, where he lived for a number of years before he succeeded to the family estates in England.—THE REV. PATTERSON SMITH, rector of St. George's Church, Montreal, has returned home and preached in his church, August 18th.—THE REV. ARTHUR FRENCH officiated at the marriage of Mrs. Steen, widow of Professor Steen of the Montreal Diocesan College, which took place August 21st.

Diocese of Ruperts' Land.

IT IS EXPECTED that a Sunday school convention will be held at Brandon in September or October. IT IS HOPED that the new rectory, in connection with St. Matthew's Church, Brandon, will be ready for occupation by the beginning of October.

The Magazines

THE *Atlantic Monthly* announces that this fall it will celebrate its semi-centennial. This "backbone of American magazines," so independent in the plainness of its orange covers and its refusal to print pictures, deserves hearty congratulations from all over the country. Half a century is a long time in this land for anything, and half a century of sound writing and thinking on vital topics by our soundest public men calls for more than passing notice. Turning to the files we find in the first issue (November, 1857), Parke Godwin's "The Financial Flurry," the title alone of which suggests its spirit. In the last issue (August, 1907), Anna A. Rogers writes on a subject of large interest: "Why American Marriages Fail." And in the long series of brilliant articles between we read many important chapters in American history. A career like the *Atlantic's* is unique in the magazine world.

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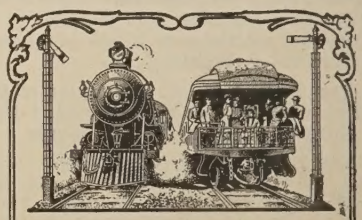

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If You Are Deaf—Read This

That "truth is stranger than fiction" is most forcibly illustrated in the case of Mr. Geo. P. Way, for many years the electrical engineer of the Detroit Y. M. C. A., in the accidental discovery he made of a scientific principle, through the application of which his lost hearing was completely restored.

For 25 years Mr. Way was a deaf man, unable to hear his wife's voice across the table, unable to enjoy an active part in social life. For him, as for every deaf person, life was a gloomy, individual matter. He was so deaf he could scarcely hear the roar of his engines and dynamos. For ten years he carried an ear trumpet and had tried every device known; had almost constantly been under medical treatment in the vain effort to get back his hearing. To-day he hears perfectly; yet when he removes two tiny devices from his ears, he is quite as badly off as before—he is again deaf. The story of his discovery, which restored his hearing, is remarkable.

As Mr. Way tells it, he was at his post in the dynamo room one day, and as the buzzing in his ears bothered him more than usual, he placed a curiously shaped tuft of waste in his right ear. Immediately in the midst of the silence that is the misery of one shut off from the sounds of the busy world—there came a crashing sound, and Mr. Way bounded across the room, terror-stricken. Unconsciously he pulled the tuft of waste from his ear. Instantly he returned to the silence that had enveloped him for years. The sound of the machinery came to him as far away. Then he realized the truth; he had found a scientific principle which would give him back his hearing. For five years he experimented constantly to put his accidental discovery to practical use. He studied the construction of the human ear from every standpoint. At last complete success crowned his efforts. The Way Ear Drum was the result, and it restored his hearing. Others heard of the marvel, and he was overwhelmed with requests for the little devices.

Wealthy business men in Detroit, who had known Mr. Way for years, and the marvellous results which his invention had brought, gave him full financial backing, to extend the blessings which his wonderful Ear Drums bring to those who suffer from impaired hearing and deafness. Thousands have been sold in every part of the world, as one pair of the Drums in any locality produces many other sales. **Nine persons out of every ten who have used the Way Ear Drums have benefited by them.**

The Way Ear Drum is a thoroughly scientific device. It is of peculiar, sensitive material, shaped to exactly fit the opening to the inner ear. It is easily and quickly placed and removed; cannot collapse; is entirely unfelt and unseen; is very durable, and it **does bring back the hearing.** Don't judge the Way Ear Drum by any other ear device. It is distinctively different in principle. If you are deaf or "hard of hearing," if your hearing is becoming dull, if you have "noises in the head," write a plain letter telling your troubles to Mr. Way. He was deaf himself and knows. He will be honest and frank with you, and will tell you whether the Way Ear Drum will help you. It costs you nothing to find out. Write to-day—to-morrow never comes. Write personally to **Geo. P. Way, 914 Majestic Building, Detroit, Mich., U. S. A.**

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